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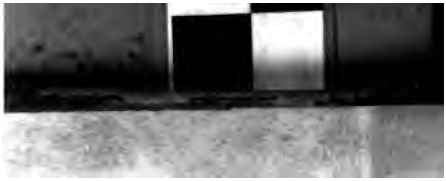
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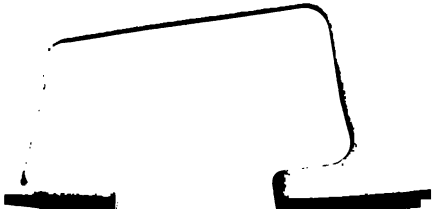
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NTRODUCTION
Elinor Adams To Her Booke

he holy Underſtanding of the Glaſſe of RIGHTEOUSNESSE.

herein are uttered many nota-e admonitions and exhortations to the od Life: Alſo ſundry diſcreet warnings to ɔeware of deſtruction, and of wrong-conceiving, and miſunderſtanding or cenſuring of any Sentences.

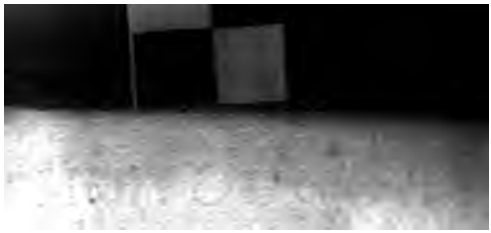
forth by H. N. *and by him peruſed anew, and expreſſed more plainly.*

.1. *Who ſo is wiſe, he will be counſelled, to the end : may underſtand the parables, and their interpretaons; alſo the doctrine of the wiſe, and their darke yings.*

.4. *He will be guided in the ſtrait path [to the holy derſtanding] that (when he goeth) the way be not dious unto him, and when he runneth, that he do ſtumble.*

LONDON,
rinted for *George Whittington*, at the blue Anchor, neer the Royall Exchange in Corn-hill. 1649.

141. K. 22.





STrive not so for the death, by your error, and wrastle not so for the destruction, through the work of your hands: For God hath not made the death nor destruction, neither rejoyceth he in the destruction of the living; for he created all things, that they should have their being: likewise he made all people of the earth, that it should go well with them, and that there should be no destruction in them, and that moreover the Kingdom of hel should not be on the earth; for righteousnesse is everlasting and immortall, but unrighteousnesse is the procuring of death, *Sap.* 1.

Go not in the path of the ungodly, and walk not in the way of the wicked; let it pass, and go not therein, turn from it and pass by, &c. keep thine heart with all diligence, for thereout goeth the life: put away from thee a froward mouth, and let reproaching

lips be far from thee, *Pſal.* 1. *Prov*

Who ſo (among you) is wiſe an
pert, let him ſhew by his good co
ſation, his works & fruits in the n
neſs of wiſdome, &c. for where
and ſtrife is, there is ſedition, and
ry evill work; but the wiſdom w
cometh from above, or out o
height, is firſt, chaſt: after that p
able, modeſt, conſtant, gentle, f
mercy, and good works or fruits
righteouſneſs is ſowne in peac
them that maintain peace, *Jam.*

Be ye all like minded, pitifull
therly, merciful, friendly; recom
not evil with evil, nor rebuke wi
buke; but contrariwiſe bleſs: and
that ye are thereto called, even th
ſhould inherit the bleſſing, 1 *Pet.*

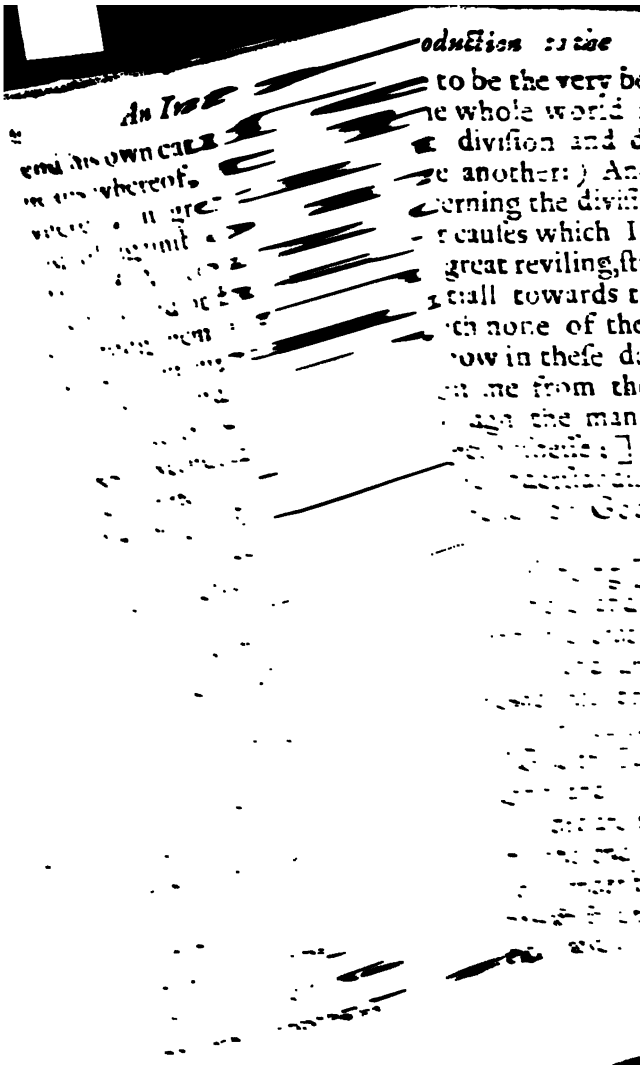
But above all things, put o
love; for the love is the band o
fection: And the peace of God
the preeminence in your hearts,

AN INTRODUCTION TO The holy Underſtanding of the Glaſſe of Righteouſneſſe.

CHAP. I.

1. Amidſt the variety of opinions, H.N. *is granted to ſee, and appointed to ſhew unto all men, which is the elect and holy Congregation. 7. And the ſame he affirmeth (as an eye-witneſſe) to be with the Family of Love. 10. Without which all mans worke is but a bondage. 11. And where it is not, there is all error, and miſery. 13. The cauſe of error. 14. Which is not without the fore-telling of God. 16. Neither can it, nor any mans fault fruſtrate Gods promiſes. 20. An Exhortation to reſt upon the promiſes of God, and to prove our ſelves, whereby to amend our ſelves, and to win others. 27. For God will now manifeſt his owne work of the Love. 30. And unto that his Grace, the holy Miniſter perſwadeth to be obedient.*

INaſmuch as we now find ſundry ſorts of communalties, Religion-urgers, Tongues, and Peoples, and that (with different Religions, God ſervices, conceivings, and underſtandings) each laboureth to de-



ſo to draw all people to the peace, and to the unity of heart in *Jeſu Chriſt*, under the obedience of the love, the moſt holieſt God ſervice: and that they might ſo be lead to the holy underſtanding of the Glaſſe of Righteouſneſſe.

3. Under which moſt holieſt God ſervice, we witneſſe and ſet forth the wonderfull Acts of God, which are revealed and manifeſted unto us in theſe laſt daies, according to the *e* foretelling of the Prophets.

4. Wherefore ſeeing that the Providence of God, and all what he in former times hath ſpoken, by the mouth of his holy Prophets, cannot fail nor lie: and that moreover he cannot *f* leave his people like Orphans, God doth now, according to his promiſes, manifeſt and make known (by his righteous judgement in this laſt day of the love) which is his Elect and holy Congregation.

5. For (to the intent there may be an end of contending) he himſelf, as the true glorious God, who is *g* the Reſurrection and the Life, revealeth his Saints out of his boſom, where (ſince the time they *h* fell aſleep) they have reſted untill this day of the love, becauſe they ſhould now in theſe laſt

e Iſa. 44. 60. 61. 62. 65. 66 Jer. 23. 30. 33. Ezek. 36 7. Joel. 2. Act. 1.

f Joh. 1.

g Joh. 11

h Eſa. 26 1 Theſ.

last times, in the Reiurrection of the
i 1 Cor. teous) be manifeſted *i* with *Chriſt* i
15. ry, to *k* a righteous judgement o
1 Theſ. 4. on the earth.
k 2. Theſ. 1. 6. 6. Inaſmuch then as this rig
judgement of God hath his manife
in us, now in the end of the world, th
l 2 Tim. 1. the *l* appearing of the glorious com
Act. 1. *Jeſu Chriſt*; and will break thoro
appear (to Right ouſneſſe on the ea
ver all the world, according to the
ture, therefore are we alſo (out
ſame judgement of God) to ſpeak,
write of the upright communalty
Saints of God and *Chriſt*, and to wit
and declare the ſame on the earth,
end that ſhe likewiſe may be manifel
the world, and the world may knov
ſhe is worthy to inhabite the earth, ar
the will of God, the everlaſting F
* Mat. 6. may be done * on the earth as it is i
Lu. 11. 2. ven.
7. Therefore behold that which w
* Joh. 1. our * eyes do ſee. The right comm
12 Pet. 1. of the Saints of God and Chriſt, is
1 Joh. 1. mind with us, and we with her (as
accord with each other) ſtand und
love, obediently ſubject unto her
Col. 3. *ring*; *and* the love is to us all, a o b
per

:ction, to an neritable peace for ever-
:.

Wherefore the right of ſervice of love,
ıong us the little ones and choſen of
(in as much as we bring into the
d, the *p* renewing of life in Jeſu
t through the ſame) and it ſhall never
, but have his courſe among us for e-
nore, for God is with us, he bringeth
us (in the obeying of the requiring of
ıme ſervice of love) his bleſſing and
:aſe, for a fruitfulneſſe to his ſervice
ve.

p Eſa. 43. 65. 66. Eph. 1. 1 Pet. 3. 1 Cor. 13.

And the holy ſpirit of love ſheweth
riſe his power and effect among us,
:ly, that God himſelf is the Lord, and
Manifeſter and Worker of his Work (in
ervice of his love) among us, the com-
ılty of his holy ones. For he (as a God
ſe) doth now through us, and his ſer-
of love, reveal and bring to light *r* his
ling (the holy City *Jeruſalem*) prepa-
y *ſ* him (for an holy adorning well-
ing unto him) even as a bride is trim-
for delighting of her husband.
ɔ. Without this building of the Lord,
without our holy communalty of
and *Chriſt*, and without this bleſſing
creaſe, out of the power of the Al-

r Eſa. 33. Amos 9. Mic. 7. Act. 15. *ſ* Heb. 12. Apo. 21.

mighty,

mighty, and without this our moſt
God ſervice of the love, and of the
ous word appeared unto us accord
the promiſes, *t* truly all the mans
Eſa. 44. and all his God ſervices, Wiſdome, an
5. 46. 7. ctrine, are nothing els but a very bli
er. 10. of the heart, or a tying and bewitchi
the ſenſes and thoughts, how skilfull,
1 Cor. 1. learned in the Scriptures or Langu
how eloquent, how wiſe, or how gl
and rich of ſpirit, ſoever the man ca

11. Where God therefore doth n
us his choſen holineſſe, execute his
of the Love according to his promiſe
where men have no regard unto his p
ſes, according to the foretelling of th
phets, neither do endeavour to the
ing of the love: and whilſt the man
on no otherwiſe, but according to hi
mind, or after the inſtigation of his
Eſa. 8. ſpirit, *x* there cometh the man int
thing but ſorrow, and into erring
neſſe and miſeries, whereby many d
ther become faint hearted and *y* hop
Eſa. 13. Eſa. 59. or els find themſelves as vain, and *z*
ap. 5. out underſtanding, as aforetimes
were; whereof in the end ariſeth (a
them that are without underſtandi
bondage unto men, under mens imag

rife, divers ſorts of choſen Holi-
witching of the heart *a* and
ors; whereof (alas) there are
where to be found many, and
s among the children of men.
, how do many erre, and fail in
ion and vain conceiving, and how
urn them from us, whilſt they
heir own way, and have no right
the promiſes of God, nor to the
his love! and therefore under-
the requiring thereof.
: this doeth the glorioufneſſe of
wledge cauſe, deceiving them in
edience. Nevertheleſſe, (becauſe
ine *c* of the ſpirituall humble-
h they behold by it) they ſuppoſe
not poſſibly beguile nor deceive
ſo they go on, ſome in a vaine
knowledge, and ſome in a cho-
ſſe, which God hath never re-
r willed.
ny others forſake all Religions
ioniall ſervices, and even Gods
alſo, [inſomuch that they give no
God in his promiſes, nor yet ex-
alvation, in ſuch manner as he a-
(through his Prophets) hath ſo
promiſed the ſame] and ſo
cleaving

a Col. 2.
2 Theſ. 2.
2 Tim. 3. 4.
b Eſa. 53.
c Col. 2.

cleaving to the world, or to th
magination, they wax diſtruſtful
becauſe (in many) they have
word of unregenerate men, and
word alſo to be lying, not conſid
underſtanding, that the Scripture
phecies (given forth of God afo
muſt thus be fulfilled, upon all u
rate and opinioniſh or vaine-c
men: Yea it ſhall now all be fulfil
and Good, and Strife, and Peace, Li
Truth, Deſtruction, and Salvation,
ſort as it is written thereof. It is th
Teſtimony; He himſelf hath by th
of his holy Prophets fore-ſpoken
ſhall ſo come to paſſe; and his wil
now in this laſt time it ſhall all b
d Rom. 9. led, *d* then who is he that can let
e Lev. 10. Num. 16. Deut. 13. 18. Eſa. 33. 34. 35. 42. 43. &c. Jer. 4 5 6. 7 8. 23. 26. 27. 28. 29. 30 &c. Mat. 24. 2 Tim. 3. 2 Pet. 2. 3. Jude 1.

15. For in the riſing up of unre
men, with their deceivings, imagi
and lies (and that in ſhew of th
of the Lord) *e* to contention, co
blindneſſe, and corrupting of the
or People, therein is the Scriptu
the Prophets as well fulfilled, as
ſetting up of *Iſrael*, to a Salvation
People of the Lord. For ſo it was
to come to paſſe, and ſo it is writte
of. Read *Moſes* and the Prophets,

ſtles, and there ſhal ye find the ſame
fully declared.
For albeit that many vaine conceiters and unſent Prophets or Preachers have been found lying, and might ſtilly be found ſo, or that we (through ignorance) do any way miſdemeane ourſelves; yet ſhall God in his promiſe and in the mouth of his Prophets be found true.
He will *f* never forget his Covenant which he hath made with *Abraham* and his ſeed; but in due time will remember his Covenant, and ſhew, that he is the God of *Abraham*, and a God of his ſeed, for evermore. *f* Gen. 17. 22.
In whom or through whom, he hath before made his name notable, and famous among all people; and will yet through the ſame, make his name more and more glorious in the laſt time, ſhewing therein, that the God of Iſrael is only Lord, Iſraël his choſen people, that his power and wiſdom is ſtedfaſt, and that the world by her wiſdome, *g* knoweth not the wiſdom of God. *g* 1 Cor. 1. 21.
Therefore it hath pleaſed God alſo his elect people ſhould *h* circum- *h* 1 Cor. 3.

vent

vent the world in her wisdome, and to
the world (if they believe God) in Jes
1 Cor. 1. Christ *i* by a foolish preaching, to the en
they may know that Gods foolishnes
his people, is wiser then all the wisdo
of this world; and hereby it is manife
and apparent unto us, that Gods promi
abide firme and unmoveable for ever, an
that in his holy and gracious Word th
are fulfilled and established, howsoever, t
requiring of the obedience thereof be fo
lishnesse to all the selfe-wise.

20. Hereon [that is to say, on the pro
k Luk. 2. misses of God, *k* and upon the consola
on of Israel] ought we to trust, hope, an
long, even as the seed of *Jacob* (which
scattered among all Heathen) doth all
hope thereon, and long thereafter.

21. And though many unsent Preache
be (before the coming of Jesus) risen u
l Mat. 24. *l* who have falsly boasted of Christ, yet le
Luk. 21. us notwithstanding remember, that it w
2 Tim. 3. 4. so prophecied of before, and that the Scr
2 Pet. 2. 3. pture maketh mention of such thing
therefore reproach none, seeing it falle
m Rom. 8. out to us all *m* for the best.

22. For, if we find any to be false, de
ceitfull, unwise, or lying, yea resistant
against our most holiest Service of the Lo

us examining of our ſelves, whe[reby]
ve whether we alſo might find ſuch
or iniquity in our ſelves, or not; and
er likewiſe we our ſelves doe with
e hearts, *n* endeavour us after the *n* Gal.6.
is all upright Chriſtians ought to do:
ore let us judge none, but ſo much
we circumſpectly look to our ſelves,
o man *o* judge another, and forget *o* Rom.2.
ge himſelfe.

Now when the man perceiveth his
ill, falſhood, and lying, and beareth
gement therein, then let him ſeek
ding to the doctrine and requiring
gracious Word and his Service) to
ace at Gods hand, and abiding firme
hope of ſalvation, let him be renew-
he holy and gracious Word, under
edience of the Love, and ſo (out of
indeavour to draw another to the
race alſo, then ſhall he *p* judge nor *p* Mat.7.
an none: Behold, this is the *q* true Luk.6.
le-rule of Chriſtian Doctrine, accor- *q* Heb.5.
o the nature and requiring of the
t of Love.

If now any man be a Chriſtian, or
th himſelfe, that he is illuminated,
th his fellowſhip with the Lord Je-
ſus,

h. 1. ſus, let him then ⁎ have alſ
nature; and ſtand ſubject with
obedience of the love of Jeſu
25. But if he be not ſo, to v
hath no Chriſtian nature, nor
yet ſeen the Lord Jeſus, nor ſtar
4. under the love, then can he n
5. be illuminated, neither be any
4. the ſight of God, nor yet h
lowſhip with Chriſt.
26. Then if his fellowſhip b
Chriſt, and his love, he ought
himſelf as yet for a Chriſtian
ſubmit himſelf with us, under th
of the love of Jeſus Chriſt, and
17. himſelf on the promiſes of ⁎ G
⁎ foreſhewings of the Prophet
ſtles of Chriſt, and believeth G
true in his promiſes, he may the
ner and Diſciple of Chriſt) ſpe
36. hope that he hath in Jeſus C
may not judge another, much
2. Saints and Miniſters.
27. For God will now in the
5. (when the man with all his
falſe judgings, and working of l
1. to an end) himſelf appear thron
3. and manifeſt both himſelf a
9. judgment, by his Elect Saints,

o his choice, who are daily exhorted to
:he falſe hearts, and vain-conceited wiſe
the letter-learned, his *a* everlaſting
bath day, that they once have *b* reſt
t hope in him, in whom ſhall be found
falſhood, ſtrife, nor guile; but continual
ıkſgiving, *c* for the wonderfull works
he great grace of God.

:8. Hereon let us alſo hope and long,
endeavour that our fellowſhip might
vith the love (that in no caſe we *d* reſt,
ſleep in the ſin) and ſo *e* in the Spi-
ſigh and pray night and day unto God,
ıtill that come, which ſhall come,
untill the godlineſſe, which is groun-
in the Love, doe appeare un-
us.

:9. Which godlineſſe I doe perfectly
ıeſſe and declare (out of the inclination
)ve) in the *Glaſſe of Righteouſneſſe*, and
ikewiſe ſhew with full inſtruction, the
ght ſtock of life, whereunto tendeth
way of the upright communaltie, or
:vers of Chriſt, and whereunto man-
l was of God *g* created, and by Chriſt
:d, to live therein: upon which upright
ς of life, and lovely being in the peace,
' doe all hope and have a longing
ı love, equitie and righteouſneſſe,

a Exo. 20. Eſa. 58. 66.
b Eſa. 56. Apo. 14.
c Apo. 7.
d Rom. 13 Eph. 5.
e Eph. 6. Phil. 4.
f Abac. 2. Heb. 10.
g Gen. 1. Sap. 2. Eccl. 17.

to the end that all thoſe, who have a
to God and his Righteouſneſſe, mig
b Col. 3. comprehended *b* in the band of
(wherein the upright ſtock of life
Gods Righteouſneſſe, is to be ob
i Pſal. 37. and inherited) for to inhabit the *i*
Prov. 2. agreeably, *k* peaceably, and quietly
Eſa. 60. one like mind to the love) in righ
2 Pet. 3. neſſe and in all love, according to th
k Rom. 15. miſes: and that the world in like m
Phil. 4. might [with humble heart] give goo
to the upright underſtanding, to the
ing of the truth in the ſpirit, to the en
the ſervice of love, might every wher
his courſe, without any hindrance
that the godlineſſe might be under
l Pſal. 98. and *l* knovvn, to the laud and praiſe
Lu. 1. the glory of God, and to an everl
m Eph. 1. Thanksgiving for his bountifull
ſhevved on us, to vvit, that he hath
us to ſee, and made known unto us,
n Rom. 12. * his will is, and what manner right
neſſe he requireth of us.
Eph. 5. 30. If God therefore hath ſuch a
1 Theſ. 4. and inclination towards us, that thi
the adminiſtration of his gracious V
under the obedience of the love of
Chriſt, he reacheth us the hand, and pu
o Heb. 2. us to himſelfe out of the deſolation

C

captivity of the devill, into his glorious freedome, so the end we should labour inheritance in his love; that (for our parte) look to it, that we withdraw not the same grace, nor hardē our hearts therefrom, & not suffer them therē against, but be subject to his love, and love him, and beare good will towards him again.

31. But he hath shewed his tender love r and ardent affection upon us first, wakening us ſ in the Spirit out of the sleep and death of sinne, unto his Service of Love, which reacheth to the everlasting life, that we should walk in t righteousnesse and holinesse before him in all love.

32. Lo, out of such a disposition of heart and mind, my writing is, and unto this is all my longing, that (if the Lord would vouchsafe it) I might in the truth anywhere upon earth, find any communalty which might in that manner be comprehended in the Service of the Love, or were inclined thereunto; and that such grace might befall us, as to have fellowship one with another.

33. For in the service of the love, and in the vertuous disposition and good

nature, it is all comprehended wh
from the beginning and alwaies, ha
led and required of the man; whe
the Law and the Service of the Pr
u Mat.22. and Apoſtles, u are fulfilled in the
Luk.10. for to the righteouſneſſe of the Lov
Gal.5. them have their Service, and even a
2 Tim.1. office and miniſtration, is to the lo*ve*,
x Col.3. ſo in the laſt time, the Love (x the true
y 1Cor.13 fection) might abide y in her Service
evermore.

Chap. II.

1. The Love never faileth. 3. The Law and Prophets are not aboliſhed by the beliefe. 6. when the Love is come, and men are eſtabl in her, then (and not before) is the Servi the Law ceaſed. 9. The time is come, that the minded people ſhal joyn to the Love, and find riture in her Service. 11. According as the phets have fore-told. In which time the hou Iſrael and Judah ſhall be gathered into one the Gentiles alſo be joyned into them. 14. H mild and peaceable ſervice herounto, yet wi flattery. 21. He exhorteth to make this hol (which by this Service is ſet forth) our pa of righteous living, putting away evill thou and reproaching lips. 26. The vengeance o wicked world, in the laſt time.

FOr though the Prophecies ceaſe, the knowledge leaveth off, yet

ove never *a* faileth; for the prophecying *a* 1 Cor. 1
s in part, and hath his Prophecy: and the knowing is in part, and hath his knowledge, and they do all ceaſe in the love. In like manner, the Law alſo hath her Doctrine, out of which (in the end) the love is required. *b* 1 Tim.

2. When the perfection therefore cometh, that we be eſtabliſhed in the love, then is the Law, the prophecying, and the knowledge fulfilled, and accompliſhed, or then is the obedience ſhewed in the ſame Commandement and doctrine of God, and not before.

3. To the intent therefore, that the obedience, which availeth before God, ſhould be ſet up, the *c* belief was publiſhed to *c* Rom. 1 ſalvation, through the ſervice of the holy Gal. 2. 3. word of the Apoſtles of *Chriſt*: howbeit, not to break, nor to ſet aſide the Law of *Moſes*, and the Prophets, neither the obedience thereunto, *d* but to eſtabliſh and *d* Mat. 5. to fulfill them. Rom. 3.

4. Therefore many do utterly miſtake and faile in their imagination, *e* becauſe *e* Mat. 22 they underſtand not the Scripture, and becauſe they thinke (before the Love of *f Chriſt* hath any form in them) that the law *f* Gal. 4. and the Prophets be fulfilled, and that they

are not bound to be obedient to th
Law.

5. Obeloved, conſider once rightly (
pray you) how, and in what manner,
in what upright fruits of righteouſneſſ
the Law and the Prophets are fulfille
For behold, muſt not the Law require
Rom. 3. us *g* the upright Righteouſneſſe, and b
ſides, remain (from one Generation
al. 2. 3. men to another) in her ſervice and degre
for ever? And do not the Prophets pr
phecie thereunto, or have not the Pro
phecies and preachings their ſervice to tha
purpoſe, even to make the upright frui
of the Law known? and muſt not we the
in like manner, through the belief (in th
knowledge of the Righteouſneſſe) paſſe o
obediently towards the ſame, to our Sa
vation, that ſo (thorow the belief) w
might bring forth the fruits of the upright
Righteouſneſſe of God, which are requi
red by the Law, and be made the childre
of the new Teſtament, through Jeſu
Rom. 3. Chriſt in his bloud, *h* whereby we migh
be juſtified from the ſin, and ſo live wit
ol. 1. 2. each other in all love.
eb. 9.
Eph. 3. 6. Now when we are *i* eſtabliſhed i
ol. 2. the love, the foregoing ſervices [namel
of the Law and Prophets] have then th
fict

:ime fulfilled their office vvith us, and
: requiring doth alſo with us then
aſe, and they have with us, their reſt
form in the love, and ſo then have we *k* 1 Cor.
e *l* with God, and likewiſe love and 13.
: among each other. It is true. *l* Eph. 2.
Verily, that ſame, when it appeareth
s preſent, is the true being which is
ct. And therefore the love is the
:ſt good, *m* the fulfilling of the *m* Deut.
, and the *n* principall ſcope of the 10.
f. Mat. 22.
For though a man could ſpeak even Rom. 13.
th Angells tongues, or had ſuch faith, Gal. 5.
t he could move mountaines out of *n* 1 Tim.
places; and though he wrought won- 1.
und ſigns, or were endevved vvith ſuch *o* 1 Cor.
vledge, that he could open and de- 13.
all myſteries, and diſcover all ſecret
ires: or that he gave all his goods to
oor, or did out of a religious humble
e *p* ſhevv a certaine obedience; or
ſervant vvere every ones Miniſter,
by means of perſecution) *q* fled *p* Col. 2.
Land, to Land, and from City, to Ci- *q* Mat. 10.
ea though he yeelded his body to be 23.
, or gave it over to be burnt, yet tru-
theſe cannot profit the man to Salva-
or to the vvell pleaſing of God, *r* if *r* 1 Cor.
13.

he have not the love; for without th love they are all of no value: wherefor let not men without the love give an respect unto them, as if they were an thing, much leſſe hold of them; for the doe all ceaſe in the love.

9. Therefore the time cometh, [yea, i is come already] that it ſhal come to paſſe that all Religions, all that are good o will, and every underſtanding, conceiving and knowledge, ſhall be brought in unde the obedience of the love, to the uniform

ſ Iſa. 33. building of *Jeruſalem*, *ſ* or houſe o
Eph. 2. God, *t* and body of the communalty o
Apo. 21. Chriſt, and every underſtanding ſhall wil
2 Rom. 12 lingly yeeld it ſelfe captive under the o
Eph. 4. bedience of the love, *u* according as i
u Act. 2. 3. came to paſſe in the Service of the com
4. 5. &c. munalty of the Apoſtles of Chriſt, unde the obedience of the beliefe, inaſmuch a the ſervice of the communalty in the love is not leſſe then it: for in the communal-ty of the love Chriſt is perſonally with the Father at his right hand, in whom is th forgiveneſſe of ſins.

10. Whoſoever therefore hopeth in Chriſt and whoſoever is infirm, feeble, or weak, &

x Mat. 5. 9 is *x* hungry or thirſty after the righteou
11. neſs, he obtaineth his nouriture & ſtrengt

ut of the love; yea, every one that is
or is broken, *y* or is ſtrayed and ſepa- *y* Eſa. 61.
rom the true God & his Chriſt, ſhall Ezek. 34.
h the love & her ſervice (if he con-
id humble himſelf & be wel-affected
love) be reſtored, & brought to right
and therfore grow ye up, & through
e, *z* become manly in Jeſu Chriſt. *z* Eph. 4.
Behold, unto this Service of Love 1 Theſ. 3.
ll the Prophets of God, and Apo- 2 Theſ. 1.
Chriſt borne witneſſe in the Word
ith and Life, and therein likewiſe
ored all *a* what God hath ſpo- *a* Act. 3.
the mouth of his Prophets, from
ginning of the world. A 3
For all the doctrine of God, the
and the Prophets, the Images,
s, and Ceremonies, doe witneſſe
s time of grace, concerning the
ng of the man in the Love, [which
gracious Word promiſed in the
ne;] in which Love, the Houſe of
and the houſe of *Judah* (*b* which *b* Jer. 29.
ate diſſolved, and ſcattered a- 33.
among the Gentiles) ſhall be e- Rom. 11
ned.

They ſhall thenceforth be no more
d into two Kingdoms, *c* but be ga- *c* Ezek. 37
into one, and be ſet up in the love ; Dan. 2.

the

the multitude alſo of the Gentil
d Eſa. 2. joyne themſelves unto them, *d* t
Mic. 4. the God of *Jacob*, that they may
Zach. 8. his will, walk in his ſtreets, among t
zens of *Iſrael*, and ſo all that love t
f Joh. 17. teouſneſſe be one *f* in the one livin
let them be who they are, and o
generations, peoples, or Religions,
they may be, as Chriſtians, Jewes,
meriſts, and Heathen, or diſperſed p
for all thoſe which love the righteo
and ſubmit them obediently under t
cions Word of the Lord, and his ſer
g Act. 10. Love, *g* are acceptable to God, an
(all through the Word of Truth)
newed in the love, to obſerve one
Statutes, and Ordinances of the C
Iſrael, according to the promiſes.

14 Now ſeeing my ſervice is in all
ableneſſe (under the obedience
Love) inclined to the ſame, theref
ſo my writing is neither againſt no
any Nations, Peoples, or Congreg
that boaſt themſelves to be of G
Chriſt, [ſo as either to reproach,
praiſe any of them,] but doe ſet
(through the grace of God the F
which is given unto me) the plain
dence of the upright communalty of

wiſt, according to my ſight of the
ing.
Moreover I do not ſet my ſelf, ei-
contend againſt one, or againſt ano-
r to revile, reproach, or cenſure a-
n in his error or failing, becauſe he
endeavour him to repentance: O
it is not our ſervice of the love. For
we have all grievouſly ſinned; *b* yea *b* Eſa. 59. Rom. 3.
re all erred like the blind, there hath
one continued in his eſtate, no not

Oh man! who art thou then, or why
thou ſo upon thee, that thou *i* judg- *i* Rom. 2.
ther, and juſtifieſt thy ſelf? for
all void of the grace of God, which
ceive and obtaine, if vve be of
k vvill, and doe turne us unto *k* Lu. 2.
and be vvell-minded to the love, Phil. 2.
he heart.
And for this cauſe, I doe not oppoſe
againſt any ſorts of people or Re-
, either for to judge them to de-
g, ſuppreſſing, or rooting out, or
ſtrive or to contend againſt them,
out of the mercy, (vvhich through
e of God the Father) is ſhevved on
ire to dravv unto Unity, all thoſe
ve the Righteouſneſſe, under the o-

bedience

bedience of the love, and to n
to them the upright righteous
l Mat.3. end they might all *l* shew rep
Acts 2.3 their sins, and be saved, and
with us, and we with them, m
in the love, the true peace of
and the unity of heart, and th
m Eph.2.4 *m* peace of Jesu Christ might l
Col.3. on earth.

18. For in all this our most h
service of the love, I have fron
a pleasure in all them that lov
and peace, and are minded to c
righteousnesse of heart, or d
thereafter, neither desire I to
thing in mind to the worst, whi
through unbeliefe, hath done
gainst us.

19. Furthermore, seeing t
n Eph.2. *n* is the gift of God, and that
o Rom.3.5 *o* saved out of our selves, but
Gal.2. grace, through the faith of
Eph.2 therefore can I not in any wise
selfe against any, either against
dome or Catholike Church, or
temporal Rulers, against Jews
or against any institutions o
for we are are all called in Chr
tion and peace, that we shoul

ience of the love.

20. Now becauſe I doe not ſet my ſelfe
ſiftingly or reproachingly againſt any,
all I then fawne and flatter, as to write
y thing for any mans favour, to pleaſe
n? that be far from me, but rather, I
lare uprightly [even as it is through
ds heavenly Revelation manifeſted and
nted me to ſee] the thing that right is,
that availeth in the ſight of God,
ought to have his paſſage among alk

. Lo, this [O ye well-willers of the
eouſneſſe] is now out of the inclina-
of love [as far as we may, and as God
itteth unto us] painted out and pour-
before you, according to the life
f, as a preſident or pattern of the
ouſneſſe.

Let every one therefore once glaſſe
in the Glaſſe of Righteouſneſſe,
ng to the truth, and look upon the
hich is right; let him put away
n all evill thoughts, together with
tfull tongue, q and let reproa- q Pſa. 34.
ps be far from him, and ſo ſeek
d zealouſly labour for it.

if any man be innocent, or do

endeavour

vour ſo to be, and if he have rig
ſide, or do carry his matters uprig
will ſuch a one by his righteouſn
with us in one mind, according t
ture of the love, even as we affec
and endeavour to the peace.

24. If on the other ſide, he b
then may he there (if he be not
minded) have knowledge of hi
whereby he may turn him to the
live; for the inclination to be t
heart in the love, or to inherit th

r Cant. 8. r truly, that is the moſt beſt ver
Mar. 22. paſſeth all Religions, and like-r
1 Cor. 12. God-ſervices; it doth likewiſe fa
13. all ſelf-choſen ſpiritual humilitie
lineſſe.

25. Such kind of hearts, as are
to love and peace, and have ſet th
on the moſt beſt vertue to inhe
ſuppoſe there are ſome at leaſt a
ſorts of peole; and albeit many
do ſeek God the eternall Father

f Eſa. 58. righteouſneſſe f ignorantly, being
9. rant of the truth, and bewitche
2 Col. 2. hearts with ſpirituall appearances
vaine wiſdomes, whereunder the
ſtandings and conſciences are
captive, yet nevertheleſſe in the

hence to the requiring of the ſervice of love,
& the covering wherewith many people [a] Eſa.
or heathen are yet covered and bewitched,
ſhall be taken away from their hearts, that
thoſe which love the good might cleave to
it, with free and unbound conſciences, and
be comprehended in the band of love.

26. To that end [that is to ſay, for the
peace and unities cauſe] is mine inclinati-
on to the ſervice of the Saints that are cal-
led to the love, and the ſervice of my ex-
hortations is to thoſe that hope and long
after it, to wit, that they would all have
regard unto the Service of the Love, to
the intent that all we, who have any plea-
ſure, will, or deſire to the good, might
(through the ſame Service) prepare our
hearts thereunto, for to be joyned in all
love to the good, in humbleneſſe of heart,
and ſo might avoid the plagues of the un-
godly, [x] and not be made partakers of [x] Apo
thoſe plagues, which (as a [y] ſnare) ſhall [y] Luk.
catch the blood-guilty, the wicked, and all

Chap. III.

1. An admonition to obſerve the
fly the abominations of the
14. He hopeth that many beli
miſes of reſtoring, and exhort
looke backe, as the greateſt p
times did; but to take their unb
ſtruction.

SEeing now [dearly belove
ſee, heare, and marke evid
the blind wicked world is w
2 Sap. 1. ded to errour, hunteth for
and deſtruction, and haſteth
the plagues of the ungodly, t
perdition, which all malicious
ther with ſuch as are ſtrayed a
from the upright life, doe ta
with, and are blinded in, an
Rom. 1. ly increaſe in blaſphemie, wi
Eph. 4. nations, falſe judgements,
owne-conceitedneſſe of ſelf-c
dome: therefore let every on
earneſt love to the good, ta
his time, that is to ſay, th
die from, and forſake all tha
erring world increaſeth in, an
after.

nd let us increase daily in the ſpirit
ıpright being, and *c* grovv up in the
: of godlineſſe, [namely, as many
.of a good purpoſe) have turned
› the vertue of truth, and (in obedi-
given over themſelves to the vvord
ord and his ſervice of love; for the
uſneſſe ſake] that none [through
leſſeneſſe, or delight in vvorldly
] be *d* diſappointed of the reſt of
ſſe, vvhich reſt of godlineſſe and
ıpright life hath ceaſed, but hath
ſerved, for an everlaſting inheri-
ır the children of God in the laſt
cording to the promiſes.
ıvv for to enter into this reſt, let e-
e have the eyes of his ſpirit, and
:s of his heart, and underſtanding
y attent to regard the time of his
hereunto.
: no man look back to the vain and
being of the ungodlineſſe, which
eth, forſaketh, and dieth from: nei-
any man think to turn again (with
: to the world [that is to ſay, to her
ıtions of iniquity, or to her vain be-
antonneſſe] for behold the daies
:ſolations be at hand, and are now
:ome at the door.

c Col. 1. 1 Pet. 2.

d Heb. 3. 4.

e Lu. 9. 17. Phil. 3.

48. 5. Oh fly *f* from the ungodlineſſe
51. the vvorld vvith all your hearts, and fro
18. the wickedneſſe of her abominations. Lo
not back after her deadly poyſon, and
not therewith made unbelieving, to think
that the world ſhall not be puniſhed fo
her abominations.

6. O! conſider I pray you, how can
man that hath any underſtanding or know
ledge of righteouſneſſe, take pleaſure in th
world? are not the ſins of this laſt wicke
world become out of meaſure abomina
ble? are they not much more abomina
ble and horrible, then the ſins of the fo
mer wicked world, *g* in the time of N
and of the Cities of *Sodoma* and *Gomo*
g Gen 6. 7.
h Gen. 18. 19.
2 Pet. 2. *h* in the time of *Lot*? If God then
niſhed them ſo terribly and ſeverely,
much more will he puniſh theſe, who
far paſſe the other in wickedneſſe?

7. Oh children, keep your hearts f
ted from her. fear God and love hi
teouſneſſe, that ye be not taken
ſnares of the wicked, nor plagued v
reward of their errors.

8. Take an example by *i* *Lo*
i Gen. 19. Lu. 17. and remember the ſaying of our L
Chriſt which he ſpake, when ye ſha
abomination of deſolation (ſpo

ophet *Daniel*) ſtanding in the holy
who ſo readeth it, let him conſider
ad *Dan.* 9. *Mat.* 24. *Lu.* 21.
Therefore (O all ye that love equity
ghteouſneſſe) watch and pray, the
f the deſtruction is aſcended on high, *k* Eſa. 5. 60.
arkneſs overwhelmeth the earth, her 4 Eſd 14.
itants are drunken & ſleepy, the Sun *l* Eſa. 28. 29. 56.
iteouſneſſe giveth little ſhine among
, *m* the Moon of Underſtanding *m* Eſa. 13. 14.
h was wont to be a clearneſſe to the Ezek. 32.
:ſſe) is utterly darkned with them, Joel. 2. 3.
r bright ſhining, giveth them but lit- Sap. 5.
it; for almoſt all of them begin to
, *n* as if they were blind, by meanes *n* Eſa. 59.
thickneſſe of the darkneſſes which
ıvironed the earth, therefore is the
f miſeries, and the infelicity of unbe-
ɜ men, come hard by, even at the

. Whoſoever therefore rejoyceth him
he unbelieving wicked world, and
miſeth or pronounceth happineſſe, *o* Jer. 6. Ezek. 13.
, and proſperity unto her or to her
ents, the ſame man ſpeaketh lies, who
iſteth him of grace, and yet abideth
ungodly being, he blaſphemeth God *p* Eſa. 52.
righteous judgement, *p* and (with Ezek. 36.
emy) *diſhonoreth* his holy Name. Rom. 2.

For God, is a God that loveth R
q Pſal. 5. Prov. 3. ouſneſſe, and hateth all (yea all) *q* un being.

r Lev. 19. 1 Pet. 1. *ſ* 1 Cor. 15. Eph. 4. Col. 3. 11. He is holy, *r* and will have u holy alſo, and that we (to the lau praiſe of his glory ſhould *ſ* carry c his image and like being, and not the of the devill, nor the vaine being world, wherein we do mock and re him.

12. We are called through Jeſus and his ſervice of love, unto God, a
t Joh. 15. Phil. 1. upright Righteouſneſſe, *t* becauſ ſhould bring forth the fruits of God not to the devill, through the *An* the devills child, by whom we joyne
u Sap. 1. 2. Joh. 8. 1 Joh. 3. *x* Mat. 25. Heb. 10. 2 Pet. 3. world, *v* and bring forth the fruits devill, whoſe end or recompence is yerlaſting condemnation, *x* and the ment of the raging fire, which come on the wicked world, and all wr men that deſpiſe the Salvation of Gc believe not, that vve ought to live th teouſneſſe of God, with whole heart and body.

13. Now this paſſed over, I hope are yet many good of will, and cont heart, which have a deſire to do the *the Lord*, and which do ſtedfaſtly t

, and hope thereon; and *y* ſo wait for the coming of their juſtifying and delive- : ſins, *z* whereby they might iout feare all their life long, e and righteouſneſſe, as are him.

y Rom. 8. 1 Cor. 1. Tit. 2. 1 Pet. 1.

z Luk. 11.

o vve are to have regard, to ds promiſes may be to our id not to a rigorous judge- they are threatned to be to

a Mat. 5. Rom. 2.

nan therefore count the e- l true in his promiſes, let back on that which is paſt, egard to that which is to lieve God that he will not renly ſhew his Salvation. :member his holy Covenant, ious unto his people, and ſet , according as he hath ſpo- ore *d* by the mouth of his

b Luk. 9. Phil. 3.

c Eſa. 40. 42. 60. 61. 62. Jer. 23 31. 33. Ezek. 36. 37.

nan reckon theſe things vain, othing ſhall come or grow he be not intangled by his t came to paſſe heretofore hen the Lord would puniſh

d Luk. 1.

18. At which time, alwaies the
e Gen. 6. 7. 18. 19. Eſa. 6. Sap. 2. of people were blinded, *e* and
gard hereunto, before it fell upon
in ſuch ſort, that they could no way
the vengeance of the wrath of God.

19. Which puniſhment, God (in
ſorts) cauſed to come upon the un
f 1 Cor. 10. and are all ſet before us, for example
we being mindfull of the things to
ſhould exerciſe our ſelves in the moſ
eſt belief of godlineſſe, to the e
g Heb. 5. might *g* find grace before God,
be preſerved from the plagues of t
h Lu. 21. godly, *h* and from the terrible ma
on, and horrible end of the laſt
world.

i Dan. 12. Mat. 24. 20. Which plagues *i* ſhall be div
more horrible then aforetime, beca
time is otherwiſe, as being much wi
k. 4 Eſd. 14. Mat. 24. and more manifoldly *k* increaſed ir
edneſſe.

21. For behold, it was another
and a different puniſhment upon th
cioufneſſe of men, when the Lord
l Gen. 11. founded, and ſcattered the work
Babel (after which time of puniſhm
m Gen. 12. *n* Gen. 6. 7. *braham m* found grace before the
then that time was, when the Lord
niſhed the world with the floud,
o 2 Pet. 2.

ich time of that puniſhment, *Noe* with
family, found grace (to be a Remnant)
ore the Lord.

2. In like manner it was alſo another
e and puniſhment, upon *Sodoma* and
orra, *o* when *Lot* (the righteous) was
l out thence, and found grace before
d, to his preſervation.

o Gen. 19.
2 Pet. 2.

13. Furthermore, conſider the different
iſhments alſo of Jeruſalem and her In-
tants, how that God puniſhed them
their ſins cauſe, *p* nevertheleſſe, they
aies which were upright of heart, and
ied them from the iniquity, found grace
ore God.

p Vide Libros Reg. Proph. in locis plurimis.

14. Now, all this aforegoing being ſet
ind, and having regard unto that which
o come, let every one turn him to the
d, the God of *Iſrael*, who hath made
ven and earth, *q* and put away the ab-
nations of idolatrous phantaſies farre
n his heart, and ſo amend his courſe of

q Jer. 18. 25. 35. Ezek. 14. 18. 4 Eſd. 14

15. Let every one love the good out of
whole heart, mind, and thoughts, and
heed of the perverſity of the wicked
ld, wherein all impiety and the moſt
ible abhominations doe bear ſway,
oſe plagues and puniſhments ſhall now

r Mat. 11. in Lu. 10. 11.

he laſt time, be (out of
e horrible then any af
ording to the Scripture.
6. Wherefore let every on
upright heart before God
neighbour, ſ and ſeek of the
grace in his ſight, whereby
v in this day, the bountifu
d in the preſervation of the
the periſh not in the blind er
abominable and wicked worl

Chap. IIII.

He willeth the wiſe to regard, how the w
believers do proceed in the evill: 2. and th
Lovers of Righteouſneſſe in the good. 6. I
is now no time to ſleepe. 8. But to labour
for an upright heart. 11. It is wiſdome to by
the good things, whiles they are beſt cheape
13. The World eſteemeth not the true Ver
tues. 15. The Beliefe. 17. Hope, 20. and
Love. 22. But the God fearing wiſe are t
take the more heed, that their Lamps be no
without oyle. 26. The world contendeth
for the knowledge, more then for the godli
neſſe it ſelfe. 29. Many that know not th
mans fall from God, will yet ſpeak much
Repentance, &c. 31. but it is all unprofita
ble. 33. H. N. found no upright people of
Lord: yet all contende

Communalty, and defaced others. 41. Cruell perſecutions. 47. By meanes of contentions many turned from their zeale, whom he lamenteth.

YE wiſe, who (according to the word of *a Daniel*, do regard this, I underſtand the ſame, lift now up our heads, behold *c* and conſider, for iles the children of unbelief (which are ided to errour) doe love the darkneſ- more then the light, believe the lies, ough their ignorance, rather then the th: cleave rather to the world l her errour, then to God and his ghteouſneſſe; and do more incline to : conceiving of their owne cogitati- s (out of the minde of their fleſh) n to the Salvation in the Spirit: erefore doe they alſo follow after : ſame: and eſtrange their hearts he longer the more) from the truth, l from the light of life and God- eſſe: where through they are now ſhut in with bands of darkeneſſe: :h holding and ſheltering themſelves :h their deſire, luſt, and will, under : workes, of iniquity: where out y gather unto themſelves, *f* a treaſure

a Dan. 7 9. 12.
b Luk. 2
c Mat. 2. Luk. 21.
d Joh. 3.
e 2 Pet. 2

Of Rom

of wickedneſſe, for a terrible judger
g Eſa. 66. *g* the violence of the fire of the laſt p
Judith. 16. which now doe come over the
Eccl. 7. world, and over all malicious m
2 Pet. 3. men.

2. But in the mean time, whiles n
ungodly increaſe in the worſt, the lo
righteouſneſſe do contrary-wiſe incr
the good, be they, who or where
h Rom. 6. they be, *h* they die from the evil
Col. 3. grow up in the good, ſo as they i
daily more and more in the life of
neſſe.

3. They depart from the ungodly
and do paſſe into the nature of Ge
Chriſt, *i* and all in the ſpirit, accord
i Rom. 8. the ſpirit or mind of the love, and
requiring of her obedience, for to li
righteouſneſſe which God eſteemeth
hath promiſed.

4. Theſe have their ſuſtaining (unc
obedience of the love) in the wo
righteouſneſſe, and do wait with pa
k Rom. 8. *k* for the promiſe which God to-for
Heb. 10. made, by the mouth *l* of his holy Pro
l Eſa. 44. and to believe God that he is true, ar
60. 62. peth his Covenant which he hath
Jer. 23. with *Abraham*, *Iſaac*, and *Jacob*, (y
31. 33. living God of *Iſrael* performeth hi
Ezek. 36.
7.

ıe Seed of *Abraham*, even *m* Rom. 9. Gal. 3. Heb. 2.
rn unto their Fathers, and
by that he is their God, and
:ir ſeed for evermore.)
doe they truſt, and towards
ſe forth in the ſpirit, through
ın *n* of the upright being, *n* 2 Pet. 1.
ı before them in the ſight of
a continuall joy and conſo-
odly men.
ıe riſings of both theſe up,
e godlineſſe, and of the un-
ıall in their time be made
two kinds of people *o* be- *o* Rom. 2.
, that is to ſay, the godli- 2 Theſ. 1.
:ll-willers of the righteouſ-
ungodlineſſe, in the malici-
one that loveth the righte-
ıow heed to his time, and let
:p, whiles it is time to wake. *p* Rom. 13.
ı lie ſtill upon his old Couch, Eph. 5.
e, when the day cometh on,
ſhineth bright and cleare
gh men may ſee and perceive
to obtain the riches of the
: darkneſſes cover him not,
nations of ungodlineſſe o-
, and that he be not like the
t world, or the vain concei-

ted

ted wiſe of the letter-learned, who boaſt much of vviſdome, knovvledge, righteouſneſſe; and yet are far from
q 1 Cor. 1. 3. *q* wiſdome of God, and from the rig ouſneſſe *r* that God eſteemeth.
r Rom. 10. 8. Therefore labour for an upright h in the love, that in thoſe daies, vvhen
ſ Act. 3. refreſhing *ſ* cometh from the face of C to the preſervation of the righteous, when all ungodly being beſtirreth and pareth it ſelf to deſtroying, you may preſerved from the horrible plagues of ungodly.

9. For Gods righteous judgement ſ not be ſuch as that any man ſhall be to hide or to cover himſelf before it, bu
t 1 Cor. 4. ſhall diſcloſe and lay open the cou of every ones heart whether they be w willers unto him or not, and the righte
u Prov. 17. Zach. 13. Sap. 3. Eccl. 2. ſhall *u* through the fire or furnace of hi lity be purged, cleanſed, and puri even as the fine gold, in the furnace of Goldſmith.

10. Behold, this is ſhewed unto you, of the inclnation of love, therefore be v
x Mat. 24. Luke 21. 1 Pet. 5. ned before it come to paſſe, *x* vvatch pray, cleave to the good, love vviſd and inſtruction, and love the light, to
y Joh. 8. 12. vertue of life, that the *y* ſleep and dark ſes take you not. 11.

Uſe wiſdome now ye wiſe, and you
ave underſtanding z get ye now oyle z Mat. 25.
ir veſſells, a it is to be had for nought, a Eſa. 55.
the world in generall, together
he unwiſe, and ſuch as are without
ſtanding b do utterly contemn, e- b Eſa. 5.
vile, and deſpiſe; yea trade under 4 Eſd.
eet. Heb. 20.
If therefore any among you be wiſe
th underſtanding, let him eſteem of
le c or anointing of Salvation, ſo c 1 Joh. 2.
he better and the more worth, for it
en for a Proverb: When any ware
rchandiſe is at loweſt value, then
en paſſe moſt for it. For then there
teſt vantage and gain to be made and
nby it.
Therefore conſider now the time,
: have underſtanding; what is there
I pray you) of ſmaller value, or
s there leſſe accounted of, then the
t vertue, and the godly vviſdome,
the love? d for the truth is fallen d Eſa. 59.
treet. 4 Eſd. 13.
She is impriſoned, e vvho viſiteth e Mat. 25.
th unto her? ſhe is naked, vvho
loath her? ſhe is hungry, who feedeth
he is thirſty, and vvho giveth her to
truly not the erring vvorld: but ra-
ther

f Eſa. 43. Ier. 20. Sap. 2. *g* Pſal. 69. ſhe crucifieth, *f* and treadeth her under foot, and giveth her bitterneſſe *g* and gall to drink, and letteth her lie altogether in priſon, and cometh not once at her.

h 4 Eſd. 6. 15. The belief bloſſometh, *h* her buds are ſhot forth, but vvho looketh for her fruits, vvho beleeveth that ever they ſhall come forth, and give a ſvveet taſt, vvhen they have gotten the heat of the Summer, and are become ripe or full grovvn?

16. Therefore pluck not the unripe fruit (to eat) before the time, untill it be

i Ezek. 18. through ripe, els ſhall your teeth *i* be dulled or ſet on edge, and your mouth be made unreliſhable, and unlikeing of the fruit: but vvho hath regard hereunto, or vvho hath knovvledge of this time?

k Rom. 5. 17. The hope *k* remaineth firme in the Patience, and profereth her treaſure of

l Jam. 5. *l* patience (bountifully) to every one, that no man might be aſhamed, but in due time, rejoyce vvith her.

18. But the haſty people, that vvill not tarry the due ſeaſon, but in the vvinter vvill reap and gather the fruit, and ſeek for it on

m Mat. 24. Mar. 13. 1. Gal. 12. the Sabbath, or *m* in the barren vvinter they think not on the treaſure of hope.

19. Therefore let us pray for patience, that (in the time of heavineſſe) vve may ſtand

ſtit in hope, and *n* unto patience *n* Lu. 21.
our ſouls; but this (I know well) 2 Cor. 6.
world in generall is not minded unto: Col. 1.
by her, this treaſure and riches of God Heb. 10.
eemed, deſpiſed and rejected. Jam. 1.

2. The love, which hath all theſe (the
, beliefe, and hope, claſped in her
, is inclined to nouriſh all things with
ilk of her concord, which floweth a-
ntly out of her breſts, for to unite
ſelf with thoſe (to a concord in the
) whom ſhe imbraceth in the truth,
n the belief and hope: and with all
: likewiſe which love equity and righ-
neſſe.

3. Lo, This is the Chriſtian oyl, and ho-
ction, and this *o* neither the world, *o* Mat. 11.
her wiſe, or letter-learned can a- Lu. 20.
with, neither do they eſteem the pre- 1 Cor. 1. 2.
s treaſure of God, as being for them 3.
h too baſe, for there is no pride nor ar-
ncy to be found in it, nor any diſputa-
about the knowledge, nor any wiſ-
of the Philoſophers.

4. But ye that fear God, and love the
ht judgement ſincerely, *p* put away *p* Eſa. 1.
ewitching of your hearts, and labour Jer. 18.
ne oyl of the true vertues. 25. 35.
Do not ſleep, ſlumber, nor go to reſt Ezek. 14.

or

or be ſluggiſh, before you have
your veſſells or Lamps with the
ſpirituall and holy underſtanding
q Sap. 18. 24. For in time of the midnigh
the darkneſſes have covered the w
every one reſteth in his ſleep) ſhe
through the voice of the riute,
r Eſa. 9. 60. of the ſound of the laſt Trumpet
2 Pet. 2. in the darkneſſe, as a light, and bec
very precious and of great value, a
that are wiſe; for unto the wiſe,
be for an entrance to the everla
at that time, there ſhall none an
wiſe have too much, nor yet any
lack any thing.

25. Who ſo now is wiſe and
cted, let him not (like the unwiſe
s Mat. 25. give himſelf to the ſleep or reſt, wit
ty veſſells or lamps that have no
them: for then verily he ſhall finc
deceived, as the fooliſh and unw
gins were.

26. Therefore, ye beloved (you
that have any ſight of the Peace, o
on to the good) conſider once I pr
of this preſent time, how the worl
ther with her wiſe and learned ſta
many contendings and diviſions,
for the knowledges cauſe and eſtee

ſing the vertue of godlineſſe, the which thing (I mean to
ng above the vertue of godli-
hing elſe but an unknowne er-
ſſe; and a being of the fall,
world will not know, nor be-
ſe ſhe ſeeth it not, but walketh
arkneſſes, like the dead, and is
t the light and life which is of t Eſa. 59.

refore ſeeing they know not
ſeparation from their God,
an they not (though they
r ſo faine) turne them rightly
the which Eſay bewailed in
ople, when he noted mens fall
on from their God, ſaying,
s are in darkneſſe like the u Eſa. 59.
are all as beares, and mourne
when we look for equity it is
ere; for health, ſo is it farre
r our tranſgreſſions are too
thee, and our ſins anſwer a-
we muſt needs confeſſe our
s, and know our miſdeeds,
treſpaſſing and lying againſt
d our fall or ſeparation from

manner ſeeing unto me now

in this perilous time, it is indifference well know he, that many (albeit they be of them of God) do not yet know the trespassing, and lying against the Lord, nor the fall or separation from their God, and do nevertheless speak much of repentance, and converting unto God: therefore do I also truly note, that in such a state (whilest this is unknown to the man) neither the mans repentance for sin, nor his conversion to God, neither his praying is y^e^ at all performed aright.

[a] Isa. 55.
[y] Iam. 4.

10. But this the man will not understand but in the separation from his God he will judge of divine things, erect right reckonings, and preach and teach also righteousness, such as in his separation from God he conceiveth for right, as if it were very righteousness: he will also fast and pray, as though his matter (which he inwardly to himself) were upright before God, saying, dear Father, dear Master, thou Physician of our souls, vouchsafe to help us, and defend us, and so supposeth that God will not suffer him to come to shame.

11. But when evening is all such shall find themselves in darkness, as the dove and mourne like the doves, till that they perceive their transgressing, and their

nſwer againſt themſelves, and ſo their reſpaſſing and lying againſt the Lord be made known unto them, and the off-fallen being from our God.

32. Then ſhall they ſay, and confeſſe, we have looked for equity, and to that purpoſe have preached & taught, if happily it might any where break through or come forth: & howbeit, when we look about every way after it, it is no where to be found, and our righteouſneſſe vaniſheth in it ſelfe as a ſhadow, and conſumeth it ſelfe like ſmoke in the aire. and the ſalvation is farre from us; for we ſee nothing before us but ſorrow and deſolation. a Ezr. 5

33. Now whileſt that ſuch things floted unto me, before the eyes of my ſpirit, and that I ſaw the ſundry blindneſſes of men, whereunder they lay bound with ignorance, through the falling away from their God, (which fall a when I ſaw it was ſo deep, and ſo utterly unknowne, that the children of men were by meanes of it unwittingly incloſed and covered therein, with many grievous darkneſſes) I could not find that there were any of all the children of men, that were the upright people of the Lord, or ſuch as walked in a Ezr.

the true light and upright lo
or had continued in the trutl

34. Wherefore I found no
in my ſelfe, that any of all th
men had been rightly turned
and his Chriſt, againe, or that
Miniſterie and Service of Love,
true Chriſt (according to the
had had paſſage among any.

35. But rather I have fou
preſent time, among the childre
ſundry kinds of boaſting, much
contending, wrangling, and diſc
cerning God and Chriſt; which
on and diſcord came principally
that every particular faction w
their blindneſſe, and off-fallen bei
paration from Chriſt, and without
light of the love of Jeſu Chriſt,
people of God, and commun
Chriſt, and make others contempti
odious.

36. For when of the one ſide
ſaid, we are the holy Church, the C
24. gation of Chriſt, *b* it was answer
13. the other ſide, nay, we are it, and
7. Antichriſtians, a Congregation of th
vill, and of the unbelief.

37. Againe, it was further ſaid by

behold, this is it which God requi-
re have the right uſe of the Ceremo-
We are Gods people, the holy Iſrael,
have the true faith of Chriſt; where-
alſo it was ſaid again to the contra-
others, nay, ye are heretikes, decei-
and murtherers of ſoules: and
every one ſtood for his Religion,
of contention againſt others, and
out of love to the unity of heart
each other.

5. In theſe ſundry ſorts of debate
ſtord, every particular faction was
heir conſorts and adherents, eſtee-
holy, and all other to be erring,
is the ones Teacher to be of the De-
or out of the bottomleſſe pit,
others againe to be a ſpirit of *Be-*

6. After ſuch a manner have I found
y of them, and they were yet all Chri-
s, as themſelves ſaid: whereby there
up *c* great contention, hatred, and *c* Mat. 24.
among many, and all about Chriſt,
ch ſort, that divers of them contended
hat, which they themſelves knew not,
as the blind do, that ſtrive about
udging of a thing, whether it be
e or blacke, whileſt yet themſelves

cannot diſcerne the colours of the ſame; but becauſe men ſay unto them, this is white, therefore they ſay ſo too, not having at all any ſight of it.

40. In like ſort there were many alſo, unto whom men ſaid, there is a God, *d* and a Chriſt, or they read themſelves ſo, and thereout aſſumed the ſaying unto themſelves, and took it upon them, that they conceived and underſtood the ſame very rightly, and that ſo they knew God and Chriſt well. But ſeeing in the truth, they knew not that which they ſpake of God and Chriſt, *e* and that they had not the forme of God or Chriſt in them, and for that cauſe could not diſcerne the ſame; therefore doubtleſſe they contended thereof like the blind.

d Joh. 4.

e Joh. 4.

41. Among which ſundry ſtrifes and diſſentions, ſome alſo laboured (by ſtrong perſecution) to reproach, revile, purſue, and root out or kill others that were not of one underſtanding with them, for the confeſſion of their God, and for their beliefs cauſe; which perſecution very many did ſuffer. Briefly, there hath been every where ſo ſore betraying among many, *f* that they have delivered up to the perſecution and ſlaughter even one another of themſelves.

f Mat. 24.

42. But

42. But of all theſe ſundry fashions, my conceiving was, that they which ſuffered perſecution for righteouſneſſe ſake, and for conſcience, which they had towards God and his righteouſneſſe, were neereſt unto the truth; nevertheleſſe, the one condemned and blaſphemed the other, ſo well they that were perſecuted, as thoſe which were the perſecutors: and upon many came feare and anguiſh, with much perplexity and diſtreſſe of heart, and great ſorrow (for lack of underſtanding) over-whelmed many of the children of men, in ſuch ſort, that they came to great miſery.

43. There aroſe alſo many ſorts of Sectaries with ſeverall Lawes, Doctrines, Ordinances and Inſtitutions, *g* every one of which would maintaine his owne to be Gods requiring and appointment, *h* and the conſciences of men were (to obedience) drawn to the ſame, and bound therein, and every one loved and earneſtly affected his own.

g Iſ. 15. Ezek. 5.

44. I eſpied likewiſe many offences, and many abuſes, with ſundry erroneous miſunderſtandings, among the children of men, by means whereof I was often in heavineſſe, becauſe I was not joyned with

men, in the upright forme of godly living and becauſe they erred ſo ignorantly every where.

45. And ſo in all this (becauſe many of them gave ſo high reſpect to their own wiſdome) I tryed and examined their underſtandings, and therein earneſtly noting and obſerving whereon the wiſdome of many men was grounded, I found and perceived, that they which were beſt ſpoken and could over-bear or ſtop the mouth of others, with hidden reaſons or ſubtil arguments, and words of Scripture, thoſe were in their owne opinion, the ſtouteſt and valianteſt men.

46. Who ſo moreover, could in ſuch ſort (as it is ſaid) out-brave, catch, or intrap others, and knew how to propound and defend their owne ground in godlieſt and ſimpleſt manner; thoſe were eſteemed of their complices for the wiſeſt, and of them ſtood all their wiſdomes grounded.

47. Yet found I amongſt them alſo many well-willing hearts, that had a zeale to the good, but becauſe of the miſunderſtanding which was found among many, and wherewith they were driven into much ignorance, and they perceiving the ſame, therefore (i with many of them

Mat. 24.

cvd

ven the ſame zeale was waxen cold, and hat is lamentable, ſpecially becauſe in heir zeal, they had not turned them uprightly to the waies and doctrines of the holy Fathers.

CHAP. V.

1. H.N. and others with him were much grieved for the blindneſſe of people. 5. But the Lord comforted him. 6. He hath ſet forth many writings, and newly written them for a Glaſſe of Righteouſneſſe. 15. Which he exhorteth us to conſider of, and thereunto to conform our ſelves, and to draw others. 19. Not blaſpheming, if any thing therein ſeem contrary to the truth. 20. He requireth to caſt away our ſelf-knowledge, and to regard the balance of equity, and to ſet the truth free as God is free. 22. With whom ſhe is co-eſſentiall. 23. God is the God both of Jews and Gentiles. 24. From whom to be ſeparated is death, but to be joyned unto him, is life and ſalvation. 28. Gods being is the life, bread, and communion of Chriſts body, which the Diſciples did eat of. 33. The ſame became fleſh, and was diſtributed alſo to the Gentiles, and the ſame ſhall likewiſe be given in the laſt daies, according to Gods Promiſes, and not after the inventions of men.

BUt in the mean time whileſt I conſidered and ſcanned all this (inaſmuch as

I laboured for that which is r
my ſelf oftentimes, through
on of the mans weakneſſe, a
norant zeal to the righteouſn
in great anguiſh of heart, and
ner there were others more
caſe with me.

2. And I was ſorry for the
cauſe many of them had ſo
zeale, and were bewitched w
ſorts of blindneſſe, and vai
ons; and I was oft times ver
my mind, becauſe I could not
the children of men, whom
lieve, or account for the peo
ſuch as ſtood in the ſtock of th
neſſe of *Abraham*, or did *a* p
a out of the *a* nature of th

a Phil. 1.

3. For I grew ſuſpicious,
diſtruſtfull of all fleſh, yea, of
ſo; for in my humane diſpoſit
fleſh, I found oft times no po
enter into the *b* vertue of ri
in any ſuch ſort, as by Go
Revelation (which came un
God in the Spirit) I had
ſame.

b Rom. 7.

4. Howbeit many of the chil
looked not into the vertue o

ouſneſſe, according to the truth; but were
bewitched in their underſtanding and
thoughts, bearing a zeal unto that which
was not of God, and which did nothing
further them to the righteouſneſſe: and
therein was my humane underſtanding a-
fore-times ſomewhat diſtreſſed, whileſt I
ſought the righteouſneſſe among the chil-
dren of men, where it was not to be found.

5. But the Lord (out of his grace) hath
ſhewed much mercy on me, and through
his heavenly revelation, and manifeſting of
his truth, hath inlightned my underſtan-
ding, and pulled my ſpirit unto him; his
goodneſſe leads me, and his Spirit vouch-
ſafes to ſtrengthen me in the Service of
love, that I may declare unto the man
that which is moſt profitable for him to
be in, to the eſtabliſhing of the Word,
which God afore-times hath ſpoken out
his truth, and according as he hath
promiſed c by the mouth of his holy Pro- c Luk. 1.
phets, to the bleſſing and ſalvation of all
men.

Then foraſmuch as I have ſeen the
blindneſſe of men, and do know the contra-
rie to God, and that moreover, the
knowing of God, and the ſalvation of
men out of Gods grace, appeared unto

me

men, in the upright forme of godl
and becauſe they erred ſo ignoran
ry where.

45. And ſo in all this (becauſe n
them gave ſo high reſpect to thei
wiſdome) I tryed and examined t
derſtandings, and therein earneſtly
and obſerving whereon the wiſd
many men was grounded, I found
ceived, that they which were beſt
and could over-bear or ſtop the m
others, with hidden reaſons or ſubt
ments, and words of Scripture
were in their owne opinion, the
and valianteſt men.

46. Who ſo moreover, could
ſort (as it is ſaid) out-brave, catch
trap others, and knew how to pr
and defend their owne ground in
and ampleſt manner, thoſe were e
of their complices for the wiſeſt,
them ſtood all their wiſdomes gr

47. Yet found I amongſt t
many well-willing hearts, that
zeale to the good, but becauſe of
underſtanding which was found
many, and wherewith they were
into much ignorance, and they pe
the ſame, therefore (*i* with many t

i Mat. 24.

en the ſame zeale was waxen cold, and
hat is lamentable, ſpecially becauſe in
eir zeal, they had not turned them up-
ghtly to the waies and doctrines of the
oly Fathers.

CHAP. V.

H.N. and others with him were much grieved for the blindneſſe of people. 5. But the Lord comforted him. 6. He hath ſet forth many writings, and newly written them for a Glaſſe of Righteouſneſſe. 15. Which he exhorteth us to conſider of, and thereunto to conform our ſelves, and to draw others. 19. Not blaſpheming, if any thing therein ſeem contrary to the truth. 20. He requireth to caſt away our ſelf-knowledge, and to regard the balance of equity, and to ſet the truth free as God is free. 22. With whom ſhe is co-eſſentiall. 23. God is the God both of Jews and Gentiles. 24. From whom to be ſeparated is death, but to be joyned unto him, is life and ſalvation. 28. Gods being is the life, bread, and communion of Chriſts body, which the Diſciples did eat of. 33. The ſame became fleſh, and was diſtributed alſo to the Gentiles, and the ſame ſhall likewiſe be given in the laſt daies, according to Gods Promiſes, and not after the inventions of men.

BUt in the mean time whileſt I conſidered and ſcanned all this (inaſmuch as

thoughts might be made
d Phil. 4. and ſo he might regard d
and reaſonable, and what
profitable.

7. And thoſe writing
the appointment of God,
his holy Word) we have n
freſh in the land of the
through the true light of
dome, and of the holy Spi
preſſed them more plain
them again with the aſſiſt
cipall Elders and Miniſt
Word in the Family of L

8. Which writings (
both ſmall and great o
might be ſatisfied, and no
caſion to blaſpheme the
e 2 Cor. 1. they might all be minded
Eph. 4. of heart in the love) we h
loves inclination) placed t
diſtinction, and compiled

9. All that fame (ſo far as we diſcern it, and as God hath permitted unto us) we ſhew and declare with full inſtruction (in this *Introduction to the holy underſtanding of the Glaſſe of Righteouſneſs*, and principally in the book it ſelf) ſetting down, wherein the man ought to ſtand comprehended, whence the happineſſe of our life cometh unto us, what manner of one the upright Congregation of Chriſt is, and how that the miniſtration, and ſervice of the holy word, *g* ought to have paſſage out of love.

f 1 Co

g 1 Co 13.

10. For this is the ſervice of the gracious word, *h* promiſed in the laſt time, to wit, that all thoſe vvho have any longing after the love and concord, or do hope thereon, ſhould be ſtirred up to the ſame, to the intent, that all they which ſeeke

h Jer.

Chriſt,

a Esa. 9. wit, after what sort God is the
King, Saviour, and Prince of us a
ly, of those that are upright of h
do joyn themselves to his love, a
vice.

15. Therefore, O ye upright
which have the true sight of the
ing of God or *Christ*, and do wel
and understand the promises of
do moreover sincerely love t
righteousnesse from his heart,

b Joh. 7. matter your selves, *b* with right
ment, and understand the meani

16. Consider deeply, the g
monies of our writings, which
inclination of love, we have set f
pointed out for a *Glasse of Rig*
and endeavour you thereunto (e
tain the same upright righteousn
diently, and then to administer
unto every one of them also, th
truth and righteousnesse, to the
righteousnesse and life, may out
be administaed according to the
all people, to their Salvation.

17. Thus let every one passe
same upright life, which is set fo
in, and reach one another the ha

c Eph. 4. *p* unity of heart in the love, and

in the Glaſſe of Righteouſ-
ſe you cleanſed of the ſpots
ſneſſe, whereby with pure
ay inherit the ſame life in the

whom you know to have any
beautifulneſſe of vertue, and
of heart with us, under the
the Love, unto them deny
Glaſſe alſo; and ſo in all
the fairneſſe of vertue, and
ove.
ny man thinketh that there is
forth in the *Glaſſe of Righte-*
h is not ſutable with the
ereon, *Moſes*, the Prophets,
lles of Chriſt have not wit-
at ſhould not tend to the
im there ſtay himſelfe, and
e, but rather aske the mean-
ry his time *q* till a further *q* 1 Cor. 4
hat he may diſcerne it all
ght of the eternall truth, as
ded with the love, where-
witneſſe.
fore (O ye dearly beloved)
r ſelves, and deſtroy not
through your own know-
ur ſervice of love is for a

furtherance unto you all, to a diſtinguiſhing between the truth and lies, to the end, that every vain conceit, and every bewitched imagination might be taken out of the hearts of men, and the good ſeed of life † obtain his fruitfulneſſe in us, to all laud, honour, and praiſe of the Almighty, and to all love and concord amongſt each other, and that all together, to one manner, congregation, ∫ houſe, temple, or tabernacle of the one unſeparated Spirit of Chriſt, and to a life of bleſſedneſſe unto all people.

† Mat. 13. Luk 8.

∫ Rom. 12. 1 Cor. 12. Eph. 2. 4.

21. Now if any man be thus minded with us, and be comprehended with us in the judgement of the truth, and in the love impartially, or if he have any deſire to judge uprightly, or would faine be knit in one conſent with us in the love, whereby he might judge uprightly, according to the truth, let him then in like manner with us, have reſpect unto the ‡ ballance of equity, and ſet or hold himſelfe with us according to the ſtock of the upright love and truth, impartiall under the obedience of the Love, and ſo alſo with us, ſet the the truth free, not as tied hereto, or thereto, wherewith ſhe is not of one being forasmuch as the true God Jeſus Chriſt,

‡ Iſa. 28.

and

e holy Ghoſt is ſo untied alſo.

For the true being of the eternall
, is a free majeſty of the high God-
an *u* everlaſting ſtedfaſt power, *u* Sap. 7.
id mightineſſe; likewiſe the ſame Heb. 1.
eing comprehendeth all that is in
, in earth, and under the earth, and
it ſelfe comprehended either of this
hat, wherewith it is not co-eſſential,
r is it tied thereunto; for it is, and
eth an everlaſting, living, and free
:d up fountain of wiſdome, where-
e all ought to be of one being, and
therein.

,this is our ſight concerning the life,
we do freely declare even without
ity; as alſo that God is a living,
ling, and undivided God, and that
t onely a God of the Jewes, but
the Gentiles, that is to ſay, a
l of all people that love his righ- *x* Act. 10.
:ſſe, that joyne themſelves to his Rom. 10.
id her Service, and that have a deſire Gal. 3.
is will. Eph. 4.

But to be ſeparated from the ſame
God, and from his love and her
, is the middle wall, the ſin and the
ſſe *y* between God and the man, *y* Eſa. 50.
maketh manifeſt and knowne, Eph. 2.

that the ſame ſinne is the fall a
ſtruction of the inward manhood
his God; whereout alſo all wicke
and the ſundry ſorts of diſſention a
cord are come into the world: I
know the ſame, and to be incorpor
gaine with God, under the obedie
the love, is the ſalvation, and bringe
to us againe the unity of heart
peace.

25. Behold the ſame God of wh
beare witneſſe, and which bringeth u
the true ſalvation and peace out
love, and out of the obedience to
quiring of her ſervice is the onely
life, whoſe hand hath made all that
is the true being, wherein the ſp
men ought to be incorporated and
ded; and we bear record that he ev
ſame God is only the Lord, who al
in times paſt praiſed of the righte
Iſrael, *a* as the rock of their ſalvatio

a Pſal.118. Iſa.28. 1 Pet.2.

26. Whilſt then the people of
afore-times were grounded upo
ſame onely God, they ſerved no
neither did they chooſe any thi
Gods beſides their God, nor yet tied
ſelves to any other thing, but did cel
and glorifie the ſame living God,

Lord, and God of all the world, and
d his righteouſneſſe as the word of
and ſhewed the ſame unto the man, *b* Deut. 30
led him thereunto, that all knees Romans.
bow themſelves before the ſame
: and that all hearts of men might *c* Eſa. 45.
nor, and only ſerve him. Phil. 2, .

Now where the word of life (to
glory and mens ſalvation) was here-
thus miniſtred, *d* and God then *d* Act. 2. 3
is bleſſing and increaſe for a fruit- 4. 5. &c.
: of his Word through the belief,
as alſo the ſame Word miniſtred
Love by the Miniſters thereof,
to the believers, for their ſtrength-
nd growing up in the Word; and in
anner they held forth the ſame
of life according to his worthineſſe
ie little, young, and weak ones, to
up their hearts thereunto and to
ne them in the holy being of
me Word, that ſuch an holy
of God might have *e* a ſure *e* Gal. 4.
in them, and all people might
their tongues, laud and praiſe

Behold, this ſame holy being of
is the true life of the holy Ghoſt,
heretofore God wrought among

f Joel 2. Acts 2. his people Iſrael, and likewiſe *f* among the Gentiles that feared his name; and the ſame is promiſed afterward to be given in

g Eſa. 2. 3. 9. 25. 32. 35. &c. the *g* laſt daies.

29. This ſame being of God is indeed the right food of the ſoule, and bread of

h Ioh. 6. life, and is *h* deſcended unto us from heaven for a life to the man, and was hereto-

i 1 Cor. 10 11. fore *i* broken and diſtributed to the people of Iſrael and Diſciples of Chriſt, to feed on in their ſouls.

30. And this ſame bread which they

k 1 Cor. 10 brake, fed on, or eat, *k* is the Communion of the Body of Chriſt, which

l Eph. 1. 4. 5. Chriſt is *l* the Head, Lord, and Maſter of

m Mat. 1. his Congreation, ſaving *m* & redeeming his people from their ſins, and the cup where-

n 1 Cor. 10 of they drank, *n* is the Communion of the blood of Chriſt.

31. This ſame bread which was given unto them, is the true meat-offering of

o Mat. 26. Mat. 14. Luk. 22. 1 Cor. 11. Chriſt, namely, his body; *o* and this cup which was powred forth unto them is the true ſhedding of his blood, the which is the out-flowing of the holy Word or Spirit of Chriſt, upon all believers of Chriſt to everlaſting life.

32. Even thus did the Diſciples of *Jeſus Chriſt* eat of his fleſh, and drinke of his blood,

37. O no [ye deerly beloved] God *d* giveth not that honour unto any creature. It is alſo no mans work nor power, through mans invention, but the work and power of the Lord, through his gracious word, in the ſervice of his love, that ſo they might all according to the promiſes, *e* be taught of God, and all know him, from *f* the leaſt to the greateſt.

d Eſa. 42.

e Eſa. 54. Joh. 6.

f Jer. 31.

CHAP. VI.

1. The ſervice of the love, being Gods work by the illuminate elders. 2. Is of few beliеved, yet is it certainly the truth. 3. Nevertheleſſe, he permitteth it to be judged of all upright hearts. 6. But with caution, that none judge of envy, but faithfully out of love. 16. The worthineſſe of the true wiſdome. 25. For lack whereof, the courſe of the world is marred. 26. Of the falſe wiſdome, 28. and of the true. 30. The end of the falſe wiſdome is come. 32. How to come to the true wiſdome.

BUt this ſervice out of the love, and this adminiſtration of the true bread or living word, where it is appeared out of the true God, is adminiſtred among the unlightned, by the Elders and illuminated men in the family of the love of Jeſu Chriſt, to *a* prepare and make meet the unlightned, for to receive the true light of Chriſt and

a Eſa. 40. 42. 61. Jer. 1. 20. Mat. 28. Mar. 16.

and the gifts of his holy Spirit, yea the ſame miniſtration, is even Gods Ordinance,
b 1 Cor. 3. where *b* God is the worker, but not elſe, and then the illuminated man [who is grown up under the obedience of the love,
c Eph. 4. *c* to the old age of the holy underſtanding,
d Joh. 15 Act. 1. 2. or of the man Chriſt] *d* is a witneſſe and ſerviceable inſtrument thereof, but the bleſſing or increaſe [which is the ſpirit of the
e 1 Cor. 3. living Word] *e* muſt God give, through which righteous ſpirit, or ſpirit of promiſe,
f Act. 15. 1 Cor. 6. *f* God juſtifieth our hearts from the ſinne, through the belief.

2. Lo, hereof have I written heretofore, and do now ſtill bear witneſſe to the ſame; but who believeth the truth? or who hath any regard unto Gods promiſes, to wait [with long ſufferance, and with a firme confidence in God] for ſuch things to come, and [in the obedience to the requiring of the ſervice of love] to hope for them? and my conceiving in the truth, and mine underſtanding, is even yet no otherwiſe, neither can I otherwiſe diſcern, but that God will thus [in his time] bring forth his work, to an everlaſting peaceable living in the love, according to his promiſes.

3. Notwithſtanding, if it be not ſo, as I [through

the holy ſpirit of the love of
iſt] do according to the life de-
or that Gods working [according
omiſes] be not in ſuch wiſe promi-
that ſuch a life of peace as we bear
f, ſhould not be to come, or that
uld not [nnder the obedience of
] hope for it, according to the
; Let any man give judgement of
ling to the truth, for every one
eth righteouſneſſe, he intendeth
ſe, the Salvation, after his beſt

on the other ſide [O all ye which
theſe things] the Lord hath open-
or of underſtanding unto you, or
lightned your underſtanding, and g Eph. 1.
onceive that we have ſet forth and
the life of righteouſneſſe, and the
hich leadeth thereunto, according
uth, then verifie the ſame, to the
heart in the love, and to one an-
ing of the true belief in Jeſu
ng with another; and ſo b then b Eccl. 6.
ur ſelves obediently to the ſame
love, and to our communion of
God, in one faith, and in one fa-
i of upright brotherly love, to i 1 Pet. 1.
he true belief, and the right obe-
dience

dience of the love, may among us all which
k 4 Eſd. 6. love the righteouſneſſe, *k* grow and bloſ-
ſome [in all concord] in a ſure hope in
Gods promiſes, and that the righteous in
the love, may become many.

5. Els if you think, that we have conceiv-
ved of the truth amiſſe, or if in any point it
be too ſlenderly ſet forth, then give teſti-
mony thereof with a meek ſpirit, and
help forward the unity of heart, in the o-
bedience of the love, and think no evill of
it, neither blaſpheme it, for in ſuch a ſort we
ſtand pliable ro examine the truth, where-
by [out of love] we may cleave thereun-
to; and ſo receive the explanation of the
truth, in that wherein we know it not a-
right, for the wiſdome of the truth in
l Pro. 3. 8. gentle and meek ſpirit *l* is the moſt pre-
Sap. 7. ouſt treaſure, that a man can find.

6. But one that covereth himſelf in h
evill conceiving, and thereby thinketh
be wiſe, and one which hath a tongue tha
ſlandereth, and an heart which is envio
or wrath againſt any, he is not to be com
mended. Moreover an arrogant hea
which with contempt of another, hath
pleaſure, in his own underſtanding,
which ſtandeth partiall in the teſtimo
of the truth, or an heart that turneth
ſelf

concord of the ſervice
th to the vain conceited
d taketh part therewith,
wiſe judge rightly.
dge with faithfulneſſe
t with favour or diſfa-
reviling or deſpite, leaſt
of ſuch a diſpoſition, as
d, that were the confe-
h-Prieſt, and ſmote the
me on his face, m ſay-
t minds and malicious
nſwer the High-Prieſt ſo?
ſoever it be meet, and
hat men ſhould learn the
mouth of the Prieſts, and
he Elders, or principal-
ng, yet is ſuch dealing an
and againſt the Law, al-
ſome, and againſt the
equireth.
therefore men deal after
t with ſuch partiality,
h to be ſome righteouſ-
wiſdome) there deem
ligh-Prieſt, nor any El-
derſtanding, nor yet the
nor wiſdome of God

m Joh. 18.
n Mal. 2.
o Eccl. 6. 8.

10. There-

10. Therefore ought men to ſtan
partiall with the heart in Gods uprigh
ing, and ſo to ſet forth the Salvation, o
the love and her ſervice, for many ſe
ignorantly, and through lack of wiſd
they go into waies, where it is not t
found.

11. But if any man love the ſalv
and wiſdome from his heart, let him
mit himſelf to the love and her ſervice,
ſo then in obeying of the requiring
the ſervice of love, let him be fami
p Col. 3. *p* brotherly, kind-hearted, chaſt, meek,
1 Pet. 3. tle, ſober, patient, or long ſuffering, lo
of heart, and friendly, for that is a ble
q Jam. 3. neſſe *q* and wiſdome, which is not ear
of the earth or of men, but onely of G
the fountain of grace, full of all wiſdo
and he diſtributeth her unto every one,
feareth, ſeeketh, and loveth him, for t
r Mat. 19 Luk. 18. is none only wiſe, nor onely good, *r*
God, who onely is the Lord, and the e
laſting wiſdome it ſelf.

12. Therefore ſpeaketh the mouth
ſ Mat. 18. the wiſdome, and ſaith, *ſ* where two
three of you be gathered together in
Name, there am I amongſt you, and in
s Deut. 17. 19. Mat. 18. Joh. 8. *midſt* of you, *r* for in the mouth of two
three witneſſes, all matters ſhall be jud-

[illegible] known out of the true wiſ-

[illegible]ot of ſuch, as (with ſubtilty of
[illegible]ge, do enquire daily thereafter
r, or with wittineſſe and reaſon
ır ſound deeply for it, whereby
the matters of underſtanding, u Eſa. 57.
things divine, out of the know- 66.
o I but x of thoſe that are lowly Sap. 1. 6.
ıd have not ſtudied nor ſearched Mat.11.13.
ovvledge, but (with a deſire) do 1 Cor.2.
ir hearts to the obeying of the x Eccl. 6.
ſ the holy vvord, and his ſervice 1 Pet.1.5.
r to do the will of the Lord.
ſuch are upright wiſe-ones, and
/iſdome, upon whom alſo the
riſeth, as a light, whoſe judge-
e in one underſtanding, and do
ch to one upright being.
od, that the hearts of men were
ghtly humbled before thee, and
of love, and were partakers of
iſdome, that ſo they might live

oly y bottomleſſe depth of the y Rom.11.
godly wiſdome, who can ſuffici-
e thy vertue?
u ſurmounteſt z all humane un- z Sap.7.
ſ; *therefore* can no man com-

paſſe

paſſe nor incloſe thee, for thou abi
ever with the Godhead eſſentially.

a Sap. 7. 18. In thee is *a* the holy Ghoſt, an
perfection.

19. Through thee is the earth grou
b Pſal. 33. *b* the heavens are made through thee;
Pro. 8. without thee, *c* there is nothing made
c Joh. 8. is any thing.

d Joh. 8. 9. 20. Thou art *d* the light of the world
e Joh. 14. way of the righteous, *e* the truth of
f Gen. 2. *f* and a tree of life.
Prov. 3.

4 Eſd. 8. 21. Thou refreſheſt all them that
Apo. 2. burdened and laden, if they do but c
g Mat. 11. unto thee, *g* for thy yoke is eaſie, and
burden light to bear.

22. Thou diſtributeſt forth knowl
b Prov. 8. and underſtanding, *b* whereby the L
Sap. 6. are preſerved, and wherethrough the
ple are protected.

23. But he that forſaketh thee, and
veth thee not, cometh into miſery and
ſtruction.

24. Oh that they all had taſted a li
of the wiſdome of God, then would t
be no ſtrife or diſſention.

25. Wherefore do the Lands periſh,
wherefore come the people into ſo m
wofulneſſe and miſerie? wherefore co
eth the deſolation, the diviſion,

ination over the world? where-
the man believe the lying, rather
truth? wherefore is the man be- i 2 Theſ. 2.
rith vain God-ſervices, and wrap-
ſo many ſorts of vaine imaginati-
erefore do men come into ſuch
ome, and looſeneſſe of heart, that
n no vviſe be obedient to the
of Gods truth, and of his ſer-
ve, and ſo draw away others,
firſt entrance of the Chriſtian
refore do certain come alſo into
glement of heart, as that they
themſelves therein to a bon-
not to a deliverance from the
der the obedience of the love?
e people ſtrive, and uſe craft and
ne againſt another? why are
imple ones reſcued or defended, k Eſa. 1.
re no righteouſneſſe, l faithful- Jer. 5.
h, nor love to be found? where- Ezek. 22.
iſſenſions, holineſſe, diſſimula- Mal. 3.
d, vvrath, jangling, ſlander, bat- l Hoſ. 4.
, m betraying, and all deceivea- m Mat. 24.
eign among the children of men? 2 Tim. 3.
e there is no wiſdome n of God, n Jam. 1.
quity or righteouſneſſe loved, out
all love, but every one walketh
o in his ſelf-mindedneſſe, every o Jer. 7.

20. We find indeed some men, that gine and ſeek their wiſdome, in knowledge of all things, thinking the garniſhed ſpeech of knowledge utterance of flowred words, and to a golden tongue is the wiſdome, many are beguiled, and have been ſet thereby.

27. For that ſame, and to labou ſuch things, or to have regard there is not the wiſdome which God requ of us; for he deſireth not that the ſhould toil or trouble himſelf there howſoever the reaſon through his ſumptuous imagination, ſearcheth of all after it, contrary to Gods app ment.

28. But this God doth od require, lowli of heart to *p* bow unto him, and his (nance, and to have a deſire and a de to do his will, and to be obedient to requiring of his love.

p Mich. 6.

29. That truly is a wiſdome of under ding, which bringeth forth the pea righteouſneſſe, and which *q Salomon*] ed for.

q Sap. 9.

30. But foraſmuch now as the man not rightly labour for this upright *dome,* nor yet from the heart def

ſ, and that now every underſtan-
in the knovvledge, out of the
Adam, corrupted his way to-
wiſdome, as all fleſh did, r in the r Gen. 6.
od, in ſuch ſort, that one can now
that have any underſtanding or
e of the upright wiſdome, there-
the end of the knowledge, and
wiſdome of the fleſh, come
Lord.
r out of the knowledge and wiſ-
the fleſh, are grievous errours
the world, to a great miſery, af-
rrow, and heavineſſe over the
f men, for the ſ wickedneſſe hath ſ 4 Eſd. 14.
hand, and her end, or the ripe- Mat. 24.
er harveſt t ſhall be out of mea- t 4 Eſd. 4.
ble, it ſhall aſſuredly come ſo to
ther it be believed or not.
erefore heare and underſtand,
beloved, if ſo be we love the
iſdome, and deſire to obtaine, or
the ſame, then may vve not ſeek
to inherit her, in the knowledge
rupt underſtanding, nor yet take
the ſame, any judgement of
, for in our corrupt underſtan-
t whileſt we are yet u eſtran- u Eph. 4.
God, or are not wholly incor-

porated into his Chriſt, according to
inner man, ſo long doth God require
us, no wiſdome nor judgement of the li
x 1 Pet. 1. but *x* the obedience of his word,
ſervice of love, which leadeth us to
wiſdome, and to the light of the di
clearneſſe.

33. For that cauſe, it is before all th
moſt needfull for us, that we firſt com
the knowledge of our ſelves, through
ſervice of the holy word under the ob
y Eſa. 59. ence of the love, *y* and have ſorrow
our eſtranging from the upright bei
a Mat. 3. *a* and ſo ſhew repentance and amendm
Luk. 3. Act. 2 3. for the ſin, which hath brought forth u
b Rom. 5. us in our members, the *b* death or
dying away from God, and ſo (in
ſufferance) hope and comfort
ſelves, on the avouching of the prom
concerning the coming of the li
word from on high, *c* to a renewin
c Rom. 12. Eph. 4. our ſpirit and mind, and to a reſtorin
d Act. 3. all, *d* that God hath ſpoken through
mouth of all his holy Prophets, to the
that (with ſingle hearts) we migh
e 2 Pet. 1. bediently be incorporated *e* into
nature of God, or of his Chriſt, who i
true light, the upright wiſdome, and th
of our ſalvation it ſelf, and ſo know

\v

ingly feel the form of Christ, not without
it us, but in us, and g carry or bear the
age of the Almighty God, wherein the
an was created from the beginning.

34. Behold to inherit that fame the reg, of God and Christ in our inwardest, the upright wisdome, h which is humble, meek, gentle, and friendly, in which the true light also is known and observed, and hereout men judge uprightly.

35. To this wisdome is our calling, and hereunto are we bidden, through the service of the doctrines and writings of the Apostles of Christ; who have established in the world, such a life as is everlasting.

36. If then we believe in Christ, to the Scripture saith, then shall the upright wisdome remain separate from us, but have her form in us, and flow from our body, as a river of living waters.

37. But now is this [illegible]

or languages; but ſhe riſeth as a l
upon thoſe, who in the Doctrine of
dom, & of her ſervice of Love, are low
m Eſa. 57. humble of heart, *m* poor of Spirit, wil
86. to the good, *n* and not ſubject to the
n Sap. 1. 7. fulneſſe of the ſin.

39. Therefore ſpeaketh the mout
o Mat. 11. the Wiſdome, ſaying, *o* I thank the
Father of heaven and earth, that thou
hidden this ſame from the wiſe and
nod in the Letter, and haſt made it kno
to the little and lowly.

40. Yea, it hath alwaies ſo pleaſed
Father to make the lowly contrite he
partakers of the gifts of his holy
dome.

CHAP. VII.

1. *In the off-fallen eſtate, there is none truly*
though many boaſt. 3. *The* Glaſſe of Ri
ouſneſſe *is ſet forth to try every ones c*
by it. 8. *Though the Author be move*
the miſunderſtanding of others: 9. *Yet w*
he not have men to think, that his owne hu
waies had been alwaies right. 11. *But thr*
the Lords mercy he hath been inlight
12. *Which illumination and gifts he reſp*
ed not, in regard of the Love. 13. *And*
horteth all others to deſpiſe their gifts l
wiſe, in reſpect thereof. 19. He bewaileth
uncertaine knowledge. 22. Yea, even of

that are fore-goers unto others. 25. How to walke in the Service of the Love. 29. The written word is not the word it ſelfe. 31. Yet mens miſunderſtanding perceiveth it not. 39. But God can reveale the difference.

[Naſmuch as I now have perceived the
fall or eſtranging of men from this ho-
wiſdome, and what a wicked nature,
nd crafty heart they have, or in what ſpi-
tuall bewitching they ſtand, that account
emſelves for wiſe, and yet are ſtrangers
the godly wiſdome, which is according
the Love, and the requiring of her
rvice; therefore could I not give credit
nto any of them as true wiſe ones, or
pright Chriſtians, although they boaſted
em of Gods wiſdome, or gave out
emſelves for a Chriſtian Congrega-
on.

2. For through miſtruſtfulneſſe the fear
f my heart was, that the Chriſtianity was
ot ſo good or upright among the Chil-
ren of men, as they made boaſt of, or that
might yet not be for all that the right
hriſtianity, or that her Miniſtration was
ot yet proceeded out of the right ſtock
f the Love.

3. Whileſt then that they were yet un-
nowne unto me in ſuch ſort, that I could

credit no man for his boaſting, fair ſpe
ing, nor profoundneſſe, or deep kn
ledge: and that out of Gods grace,
his heavenly revelation, there was grã
me to ſee the good being of the Chriſ
nity, and that the ſame ſtood before me
the ſight of my ſpirit, whereafter my h
and longing was, as alſo we have ſaid
fore: therefore out of the inclination
love, am I occaſioned to ſhew ope
and to ſet forth a *Glaſſe of Righteouſ*
whereby to make knowne before all
of underſtanding (that glaſſe themſel
therein) the good and upright being of
true Chriſtianity, and what our callin
through Jeſus Chriſt by the Word of
preaching of the Apoſtles of Chriſt,
whereby alſo to lay open the underſt
a Eph. 3. ding, *a* whereon we are to ſet our ho
what manner life the Prophecies
ſtretch unto, wherein Gods promiſes
to be eſtabliſhed, and what manner o
they be, or ought to be, that are
upright Congregation of the Chriſ
nity.

4. This verily have I (through G
b Rom. 12. grace, *b* which is given unto me) plai
c Cor. 3. *expreſſed in* Letters, according to the
of the upright Chriſtianity; namely,

cor

upright forme, even as I
in the viſion of the truth,
eavenly Revelation which
d revealed unto me, *d* ſee. *c* Rom. 16.
ſalvation of all men; and Eph. 1. 3.
nly; for therefore to the Col. 1.
ntroverſie might now be 2 Tim. 1.
it might be knowne what *d* Eccl. 24. 33.
nity is, I have impartially
ed in Letters, the upright
riſtianity, and alſo in like
teaching-office of the Mi-
e holy Word, in the obe-
e of *Jeſu Chriſt*.
ıy man have right in his
ng the Chriſtianity, or if
er the office of the holy
in the obedience of the
iſt, according to the pro-
ſo keep it, and will like-
ly unite himſelfe with us,
of the Love of *Jeſu Chriſt*,
with my writing, to be-
of the true being of the
of the upright Office of
of the holy Word, but
oint him to it, and to be
him therewith.
hat are wrong, and ſtand

in

in a conceit, or imagination
ry easily perceive wherein
are wrong, if so be they
tings, and doe glasse the
Glasse of Righteousnesse, a
unto these testimonies.

7. Let every one know h
turn him to the Communalty
e Eph. 2. that he may be inlightned i
standing, and be delivered a
f Rom. 1. ed of the *f* vaine bewitched
with thanksgiving laud God

8. Oh, what shall I say of
derstanding of the children
of all their conceits and
whereunto they are subject
much experience have I of t
rance and conceitednesse! I h
it very much, I have had re
judgement of many men, a
selfe common with every on
have found many things va
lesse.

9. But although I do thus
no man therefore thinke that
waies have been still in the tr
ding: O no! but concerning
disposition and weak nature,
my selfe in much sin and ign
many others.

11. But *h* mercy is ſhewed on me, in- *h* 1 Tim.
ſuch as the moſt high God hath permit-
l me to ſee my humane ignorance, and
oughly inlightned mine underſtanding,
nd revealed his ſecret unto me, to the *i* Matt.
d, that I ſhould diſcover the mind of the Eph. 3.
, and of his righteouſneſſe, according
h to the divine, and alſo humane nature
l form, for to ſhew evidently wherein
the man was created.

12. Now might ſome man ſay, that is
redly a great gift of the moſt higheſt:
s true, I muſt needs highly praiſe, laud,
nk the goodneſſe of the grace of God
rein, inaſmuch as the Salvation of men
manifeſted thereby: But I my ſelfe have
ver had my reſpect upon the knowing
this, whereby in any wiſe to rejoyce my
fe therein, nor to glory thereon, as in
gard of my knowledge; but (to the end
t I would not ſet my confidence upon
knowing, nor upon the inlightning of
ne underſtanding) I eſteemed it rather,
f it were not given me, or were not ap-

peared

peared in mine underſtanding, [illegible] in reſpect thereof, I would be with the love.

13. Wherefore in regard of the love us give no reſpect unto any of all the g of God, for to rejoice our ſelves, or to ry in any of them without the love, to end that we may get and obtain the l

k Cant. 8. k which is the ſealing or making ſur the divine promiſes, whereunto alſo

l Mat. 22. Mar. 12. Rom. 13. m 1 Cor. 13. l prophecies do point, and therein ce for if we have not the love, or if we at nor thereunto, then m have we doubt nothing.

14. Therefore [namely, for the l ſake] I do eſteem it to be hurtfull, t poſe our ſelves on any gifts of God, w in our knowledge are committed unt for to obtain the love, and to have one to another; muſt be all our exe to the end the ſame might have a fo in us.

15. For that cauſe let no man give re unto his knowledge, nor to the excell of his underſtanding, nor to the riche of his Spirit, out of the heavenly kn ledge, nor to the gifts of his divine Pro cies, nor to his learnedneſſe in the Sc ture, nor to his ſundry tongues and

S

the conſtancie of his righ-
holineſſe (as thereby to
to be any thing) but let him
ings behind the back in ſi-
no regard thereunto, and
underſtanding captive under n 2 Cor.
of the love in the ſpirit, and 10.
tion and longing (fully and
ne love, to the end he may

love, o is the fulfilling of
ie divine being it ſelf; and o Rom.13.
ife and holy wiſdome promi-
ne, to a ſhining of Jeruſalem

this wiſdome let us hope and
em all to be nothing worth,
without the ſame. For what-
hout the love ſhall periſh,
nſume, p but the love abi- p 1 Cor.13.
whoſe years are not ſhort-
loth the number of her daies

for the loves cauſe, let us
maintain that we know any
nly the love, to the end we q 1 Cor.8.
any unto her, for the mini-
e true Chriſtianity, ſhall (our
only bear ſway according to

19. But

Scripture requireth, that dov
25. But in the ſervice of love, it
not ſo to be, ye deerly beloved, but
x 1 Pet. 5. one is to caſt dovvn himſelf, x an
humble his ſoul, that he may obtain ſi
heart, mind and ſpirit, as the ſervice o
vvord pointeth us unto, and ſo regar
calling. vvhereunto he is required by
Scripture, to the eſtabliſhing of the g
y Deut. 12. promiſes, not after the y chooſing o
mans conceiving, but as God hath he
fore ſpoken it, by the mouth of his
Prophets.
26. If therefore vve have an incl
mind to the ſame, in the belief of the
that the love may obtain a lively form
us, then need vve not to ſtudy, ſtrive
diſpute much, neither yet to ask much
viſe, nor to hold Counſells thereab
z Ezek. 14. but vve ought vvith our hearts z to t
avvay from ſins and abominations, an
a Mat. 11. to come to an humble a and meek h
according to the mentioning of
Scriptures.
27. Novv vvhen vve have heard or
the Scripture or ſervice of the vvord,
that effect, and that vve have given
and yeelded our ſelves before the El
b Eccl. 6. 8. b in the family of love thereunto, the

ther needfull for us (for the ob- of ſuch an upright heart) diligent- manifeſtly *c* to ſeek, *d* knock, and to abide patiently the battell or hat meeteth us againſt our paſſage s the good life, *f* to take up our aily by belief and hope in the pati- d ſo with one accord, *g* to con- dfaſt in prayer and faith, untill rough the ſervice of the word) we orn or brought forth alive in the rd, out of the death and blindneſſe a.

c Eſa. 55. Jer. 29.
d Mat. 7. Luk. 11.
e Eccl. 2.
f Mat. 10. 16.
Luk. 9. 14.
g Act. 2.
h 1 Pet. 1.

Which birth in the ſpirit, is not our rord which is writable; nor which th by the unregenerate man our letter! O no, but out of the d living word of God, *i* which is nd life, and Chriſt himſelf accor- the Spirit.

i 1 Pet. 1. 2 Joh. 1.

lor the written word of the letter, e word it ſelf, that cleanſeth and th the man from the ſin, or which teth the life, but the ſame is a ſha- figure out of the holy and true nd a ſerviceable inſtrument where- re made well affected, (inwardly in s) to the true word of Vivification, *become believing* of the ſame, to

the end that (through the belief and love) we might ſo (in the ſpirit of our mind) be
k Eph. 4. 2 Pet. 1. made *k* of like being with the nature and being of the good life, even as the word or Scripture witneſſeth thereof.

30. Lo, this is our calling, through the ſervice of the holy word of the Apoſtles of Chriſt, to the end we ſhould ſo (through the ſame ſervice, and her drawing of our hearts to the love) be brought to the miniſtring of the ſpirituall and heavenly goods,
l Luk. 1. in ſuch ſerving of the living God, *l* and in that upright righteouſneſſe and holineſſe, which is pleaſing unto him.

31. But where now is underſtanding? where is there now any regard had unto the word, and the matter rightly judged?

32. Where are the guides that erre not?
m Eſa. 3. 9. 28. 56. Jer. 8. 18. 23 *m* The Prophets that lie not? the Seers that faile not? the teachers that mix not their own imaginations with the word.

33. Is not the world every where ſo
Ezek. 13. 22. 34. blind and dark, that men cannot diſcern
n Joh. 1. the ſhadow, *n* from that which it ſhineth
o Mat. 3. Rom. 10. from, the ſounding voice *o* from the word
1 Pet. 1. the letter *p* from the Spirit, the Image of
p 2 Cor. 3. God, from the Godhead, mens teaching
q Mat. 15. Col. 2. and word, *q* from Gods Teaching and

Word

e obedience and fear of men;
obedience and fear of God, the r Eſa. 51.
eſſe which man eſteemeth, ſ from Luk. 12.
ufneſſe which is of value before / Mat. 23.
aturall man, from the ſpiritu- Rom. 10.
nfice of men, from the ſacrifice
he Oblations, from the Recon-
he Law from the Goſpell, &c.
ry of theſe diſorderly confoun-
ith another, in the underſtan-
ien, and ſo taken all for one
ng.
I ſaw, that many hearts were
herein, and it grieved me ex-

rkneſſe, and blindneſſe, or weed,
n the beginning was ſown in
art, how manifoldly haſt thou
left abroad amongſt us, and
ered the whole world, that
dly any little plot to be found,
good ſeed might have his grow-
ging up unto fruitfulneſſe.
ow it be not turned up [u name- u 4 Eſd. 4.
l, and the peace wherein it is
hen ſhall not the good appear,
ce wherein it is ſowne.
od, that the place of the evill
tirred and turned up, and the

* 4 Eſd. 3. ungodlineſſe taken away * out of the heart, that the thiſtles and thorns might grow there no more, then might the noble Lilly branch [namely, thy Sanctuary] y 4 Eſd. 6. once have his ſpringing up, y the belief 7. bloſſome, and the love bring forth her fruits, whereby the upright righteouſneſſe † Sap. 7. might († above any treaſure of this world) Mat. 13. be embraced.

38. Oh this ſame is it, which I ſigh for, bewaile, and lament, becauſe I find it not, and becauſe that appeareth not, which God eſteemeth, and is the Salvation of men, and for that moreover with many it is to be ſought and fetcht ſo far of.

39. But with thee (O God) are all a things poſſible, who ſo (in belief of a Mat. 19. the truth) truſteth in thee, the ſame man can do much, and look what ſeemeth unpoſſible with men, that canſt thou ſoon bring to paſſe.

Chap. VIII.

He bewaileth the deſolation of the Sheep of Chriſt, that go aſtray in the wilderneſſe and know not their right Shepheard. 6. Yet many content themſelves in that eſtate. 14 An exhortation to the Seers. 17. And to the deſolate People, that they behold and bewail the ſame their miſery, and the laſſe of the upright righteouſneſſe. 44. An inviting to the love, where the ſupply is onely to be found.

O God how long yet ſhall thy *a* Sanctuary remain waſt? how long ſhall the ſheep run ſcattered abroad, and in all reſpects remain bound, intangled, tyed, and holden captive, as though thou O God wouldſt not be their redeemer and Shepheard? for they *c* go aſtray in the wildernesſes, and forget the Land promiſed them of God for inheritance, and the holy City Jeruſalem. *a* Pſal. 74. 7. *b* 3 Re. 22. Ezek. 34. *c* Pſa. 119. Iſai. 53.

2. For behold (and it is to be ſeen and noted) the Foxes *d* do bear rule, and every one (in his own wiſdome) uſeth craft, wilineſſe, and ſubtilty, whereby many ſheep and Lambs are caught and bewitched, and ſo remain in the bands of the wilderneſſes, becauſe they know not the true life, their upright Shepheard. *d* Ezek. 34.

3. For the fear which the foxes make,

with the ſhow of their wiſdome, is the ſnare, which hath taken captive, and keepeth bound, the poor ſilly ſheep in the wilderneſſe, that they neither hunger nor long for the good paſture, ſuppoſing they come to the beſt, and thus are they appeaſed.

4. O ye ſilly ſheep, how long will you yet ſuffer your ſelves to be bewitched; when will you heare the word of your
e Ioh. 10. Lord, *e* and the voice of your Shepheard, when will ye once deſire to come unto
f Ezek. 34. him that hath made you, *f* that he himſelfe may feed you?

5. Men may alſo ſee (yea it is plainly
g Jer. 10. Ezek. 22. Ioh. 10. Apo. 16 ſeen and obſerved) that *g* the Wolves, Beares, Dragons, and Serpents, yea all venomous carrion (the Generation of Vi- I do inviron and compaſſe the Forreſt o. watching night and day, that the ſheep come not out thence, neither taſt of the good paſture, nor yet be gathered to their good and upright Shepheard, to the intent that they themſelves, [to
h Ezek. 34. wit, that falſe brood] might ſtill *h* keep the Soveraignty and preheminence, and that the bands of their Dominion might not be broken.

6. And many of the common ſort of In-

habi-

unts of theſe vvildernelles, (though
ee and note, that it ought not ſo to
o yet *i* quietly look upon it, and care- *i* Ier. 2
y loiter forth the time, if it touch not
they think then all is vvell, and uſe
o verb, *whileſt a thing is tolerable, it is*
ndable.
) God, they are little moved, hovv
th vvith thine holy holy Land of in-
nce, vvhich lyeth ſtill vvaſt, or that
ep remain (as ſtrayed) in the vvil-
ſe, and thy Lambs be cruelly hand-
d torn, as long as themſelves may
ut peace.
They *k* mourne not once, neither *k* Ier. 5.3.
hey any ſorrovv O God, for thy holy
Jeruſalem, hovvſoever they ſee,
is trodden dovvn, *l* and lieth utter- *l* Iam. 1.
ſt. Luk. 2.
hey ask not once for Sion: thy tem-
d thy Sanctuary, entreth not once
eir hearts.
They make themſelves delights, in
rraigne Lands, and forget the Joy
)n.
)h vvhat ſhall I ſay of theſe wretch-
nes, that neither ſeek nor deſire any
but to have their eaſe and repoſe in
h, *and moreover* of thoſe ſelf-ſeek-

kers, among the diſperſed Iſrael, vvho daily rejoice them vvith the intangled Babilon, and ſhrovvd themſelves, under the
m Gen. 10. contentiouſneſſe and *m* violence of *Nimrod*, and do not once think on the Lavv of their God, nor on the ſeat of his glory, but take unto them, the foreskin of the heathen, and vvallovv in the filthineſſe of the uncircumciſed.

12. Oh! are not all theſe like the ſvvine
n Mat. 7. 2 Pet. 2. *n* that hath his delight in the dirt, and regardeth not the fairneſſe of the Roſes, are they not alſo like the bedghog, vvhich delighteth to be in the vvaſt places of uncleanlineſſe, contenting himſelf vvith mice & ſvvines fleſh, ſeeing it is even a pleaſure unto them, to wallow themſelves in all uncleanneſſe, and to eat all unclean meat, wherein they have a deſire to live, and do not once long for the pleaſantneſſe of the noble Garden, where men do eat the pure herb, and the clean beaſts, and where they ſing and play the laud ſong of the Lord, our
o Apo. 12. 14. 15. of *o* the Mercy Seat.

13. But (alaſſe) the deſolation (as it ſaid, is yet (me thinks) beſt pleaſing in
p Jer. 5. 6 7. 8 9. 10. &c. this world; *p* for I ſee that the ſame getteth the preheminence every where, and I
Ezek. 16. cannot otherwiſe perceive, but that the deſo

s (now adaies) moſt imbraced,
greateſt ſway, els muſt mine
led, that I look aſquint, and
it.

:fore, O ye Seers (which do
r., for the treading down of
q and are grieved from the
he Lords Temple and his San-
waſt, judge ye the matter, whe-
noted it rightly, or unright-

ave noted the thing rightly,
n with me; I pray you, grief
ſſe in your hearts, and ſigh you
the Lord, that he will have
s, and ſet up his Sanctuary, for
nes ſake.
:nd forth a cry to the deſolate
ive them (with lamentation)
nd the deſolation whereinto
:en, that they may ſorrow and
Let them behold how poor
hey are of the godly riches.
e hither (I pray you) to the
r ſervice, O ye deſolate peo-
nſider (in this light) how that
ſtrayed from the way of life
anding, and weep or lament o-
ward waies.

q Pſa. 74. 79. Jer. 9. Lam. 1. 2. 3. 4. 4 Eſd. 2. 3. 4. 8. 10.

r Sap. 5.

18. And

18. And come all ye th
[Pro. 6. [come and eat of my brea
the wine, which I powre fo
forſake the ignorant being,
and ſhall walk in the way
ing.

19. I wiſdom do in the lo
unto you, O ye children of
O ye ignorant ones, ye unw
heart, and hear.

t Pro. 8. 20. For I will ſpeak, t an
utter ſome ſingular matter.

21. For my mouth ſhall ſ
u Pro. 8. u and my lips hate that whi

22. All the words of
x Pro. 8. righteous, x there is no fro
falſhood in them.

23. Therefore come and
to the houſe of mourning
poor, the little ones, and t
heart are) even there will
y Apo. 3. y how poor and miſerable
which are the moſt preci
z Pro. 3. 8. 6. z and riches that you lack.

24. Come and help me to
Eſa. 33. tation before the moſt highe
Col. 2. ſorrow for the moſt hurtfull
a Mat. 16. the upright righteouſneſſe,
not (or very little) found in

heart is therefore oftentimes hea-
i where is it, or where may I right-
where to ask after it?

Where (I pray you) is now *b* the
God, (ſuch as is unmixt with the
men) whereout the beginning *c* of
r wiſdome appeareth?

Where is the moſt holieſt faith *d* in
e hope of ſalvation (which men
ſtified by, from the ſin) wherewith
or falſe faith is mixed?

Where is the pure love (*f* which is
illing of the Law, and *g* the princi-
pe of the belief) wherewith is mix-
) diſcord, nor ſelfe-ſeeking in the

b Mal. 1.
c Pro. 1. 9. Eccl. 1.
d Rom. 5. Eph. 6. Heb. 11.
e Ro. 3. 5. Gal. 2.
f Mat. 22. Rom. 13. Gal. 5.
g 1 Tim. 1.

Where is now *b* faith and truth,
many heart may reſt?

b Hoſ. 4.

Where is the true miniſtring of the
ord, *i* and working of the holy
wherewith the invention of mans
hath not mixed it ſelf?

i Act. 2. 3. 4. 7. 8. 9. 10. &c.

Where is Gods *k* Honour, Laud, and
that belongeth unto him onely)
mans honour and praiſe is not
?

k Eſa. 42. 48. Apoc. 4. 5. 7.

here is the pure God-ſervice, which
mixed, nor ſpotted of this world?

l Jam. 1.

Where is the Law of the Lord, which

m \&c.

m Gal. 3. m leadeth unto C
pell of the Kingd
no humane Law
leadeth from C
Goſpell?

33. Where is tl

n Dan. 10. Jer. 4. Rom. 2. Phil. 3. Col. 2. n to the laying
which was given
his ſeed, for an o
venant?

o Gen. 17.

34. Where is tl

p Rom. 8. p quickneth in J
from the Law of

q Rom. 5. Eph. 2.

35. Where is n
the Father, in pu
ences.

r Mat. 3. Rom. 6 Gal. 3. Col. 2. 1 Pet. 3.

36. Where is n
[or the grace of
are diſtreſſed for
mendment from

37. Where is r

ſ Mat. 3. 28. Mar. 16. Act. 10. 19.

Jeſu Chriſt, ſ wh
to the forgiving
ſin, whereon the
neſſed, the name
the name of the I

t Eph. 1.

of the godly inh

u Mat. 26. Mar. 14. Lu. 22. 1 Cor. 11.

38. Where do
per of Chriſt, wh

e bread (which is the true body
to a remembrance of Christ, that
ffered in us for our sinnes cause,
th of the Crosse, and so his death
hed, untill he come in his glory?
here do any now drink the cup
t, in the communion of his bloud,
: Testament?
ere is now the Christian commu-
where are the upright Christians
all eat of the same bread, and do
of the same cup, *b* to an holy un-
ody, whereof Jesus Christ is *c* the
which are the *d* peculiar ones of
an holy people to the God of
m he hath made Kings *e* and
ough Jesus Christ?
ere is now the seed of the belie-
raham, *f* wherein such promise is
the blessing of all Generations?
where art thou, thou seed of *Isa-*
Son of the promise, who art bles-
: Son of the promise; thou noble
Jacob, thou chosen blossom of
o onely *i* livest in Gods Statutes,
fter the manner of the heathen?
ily of all this, which I ask after,
o whit at all in the wicked world,
mong you, O ye desolate peo-

ples,

x Rom. 6. Phil. 2.
1 Pet. 3.
y 1 Cor. 11.
z 1 Cor. 10.
a Rom. 12. 1 Cor. 12. Eph. 5.
b 1 Cor. 10.
c Eph. 1. 4. 6.
d Eph. 1. 1 Pet. 2.
e 1 Pet. 2. Apo. 1. 5.
f Gen. 15. 17. 22. Rom. 4. Gal. 3.
g Gen. 21. 22. Rom. 9.
h Gen. 27.
i Deut. 4.

ples, but only in the ſtock of the love
vertuous amiable being.

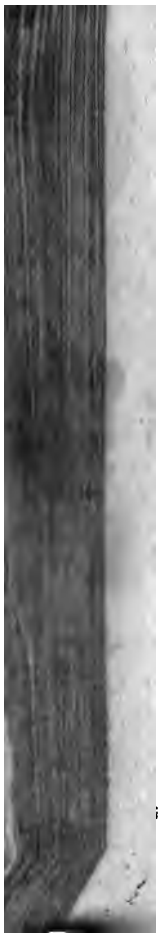
44. Therefore come ye all hither t
k Jer. 7. 18. love, *k* reform your being in her ſe
25. 35. and let the love with meekneſſe be pla
l Jam. 1. in you, ſo ſhall ye even therein find, al
goodlineſſes of the riches of God, an
whole communion of his Saints, nam
the whole houſe of *Iſrael.*

45. Unto which ſtock of Saints,
m 1 Pet 1. choſen Children of God, we *m* are all
led through Jeſus Chriſt, that in the
ſing up of *Iſrael*, according to the pr
ſes of God the Father, we ſhould in
the bleſſing.

46. O Iſrael (ye right children in
n Act. 3. true Teſtaments of your holy Fath
when ſhall your diſperſing have an
o Eſa. 2. and your erecting come? *o* that the
Mic. 4. of the Lord, and his word may be de
red, and his wondrous works manife
and all the heathen ſeek the righte
neſſe; learn the Law of the Lord, *p*
p Zach. 8. walk in his ſtreets, to the praiſe of the
q Eſa. 43. of Iſrael, who only is the Lord, for *q*
44. ſides the God of Iſrael, there is no
more.

47. For truly the Idols of the Head
and all their ſpirituall wiſdome (wh

ith, besides the everlasting God
id his Law, r is nothing els but r Esa. 44. 45. 46. Ier. 10.
se and ignorance.
ny of them have no understand-
Law of the Lord, nor knowledge
dinances, and of their calling
sus Christ s of the tribe of *Juda*, s Luk. 2.
ise of *David*, they have no right
at all.
d therefore it is, that they misse
ning or intention of God, and
y grounded on the glimmering
owledge, and not on the stock
ght olive tree, t to the which t Rom. 11.
lled, to be grafted thereunto.
now when we consider all this,
e are not partakers of the Sap
k of our calling, u but to find
breken off from the same, and u Rom. 11.
isse of all that, which is of God,
his Ordinances are one with,
have any love to the riches of
do consider and know the da-
r losse, with all the desolation
minations, which are come in x Mat. 16.
hen cometh upon us, z all woe y Dan. 9. 11. 12. Mat. 24. z Esa. 13. Dan. 12.
h, and we greatly bewaile the
ese riches of God, above all the
r losses of this world.



51. For vvhere is there
a Mat. 16. full losse, *a* then vvhere on
righteousnesse of God, an
Lavv of God and his Statut
dances are in the losse so
kened?

52. Oh vvhat shall I more
damagefull losse of the most
b Ier. 9. 13. ches? my heart is heavie, an
14. pained, in such sort, *b* that
Lam. 1. 2. am forced to sigh and mourn
3. mind vvill not be pacified.

53. O God, that they all s
c Psal. 14. are *c* turned herefrom, and
Rom. 3. hath continued in thy truth, a
d Rom. 7. are *d* taken captive under the
ed from thee, (yea these preci
God, they scarcely knovv,) a
e Apo. 3 3. *e* and naked in themselves th
out thy Sanctuary, to the en
f Psa. 130. necessity) they might cry unt
grace, and obtain (in their
clined mind, to the obeying
that thou mightest have me
all.

54. For if so be they com
love, nor to the obedience
ring of her service, nor thereu
good vvill, belief or hope

ſhall then no life of Gods Sanctuary be found in them, how wiſe, how skilfull, and excellent or rich of Spirit, how learned and expert in Scriptures, Languages or tongues ſoever they may be.

55. If moreover they lay not down their knowledge in the ſilence, even as though they knew nothing at all; and that (through the ſervice of the holy Word) they reform not themſelves under the obedience of the love, nor ſuffer their underſtanding to be ſtirred up to obedience, whereby to be wholly inclined to the love, to paſſe forth towards the ſame, *g* to take up daily their Croſſe with humble hearts, and to perſevere *h* in prayer and faith, with a firm hope, *i* till the eſtabliſhing in the love, they can by no means inherit any riches of God or Chriſt, nor *k* underſtand or know any wiſdome of God at all, how skilfully ſoever they ſearch, or ſtudy in Scriptures after it.

g Mat. 10. 16. Mar. 8. Luk. 9. 14.
h Eph. 6. Phil. 4. Col. 4.
i Eph. 3.
k 1 Cor. 2.

56. For there is no wiſdome nor knowledge of Chriſt, nor underſtanding of the Scriptures, to be had in any thing, but only the love, or among them, who are inclined, and well-affected thereunto.

57. They may many of them (I grant) ſ much wiſdome and underſtanding, whereby *to comprehend* the ſame, and (in

conceit) be ſatisfied and appeaſed
taken on wiſdome; but if they com
to the love, neither are taught in h
vice to the true wiſdome, they ſhal
find no wiſdome nor underſtandin
yet any righteouſneſſe nor life, bu
l Joh. 8. die in their ſins, and in their con
truth, for there is no right Spirit of
nor wiſdome without the love.

58. Wherefore every thing wh
m Amos. 8. or broken down, muſt
now through the love and her ſervi
ſet up again, and all that ſtraieth and
n Ezek. 34. perſed, muſt again be gathered tog
Mic. 4. through the love and her ſervice: n
Soph. 3. all thoſe that hope for the Salvation
only body of Chriſt, for that is the pr
to the children of the Teſtamen
o Jer. 23. 30. 31. 33. Joel. 2. laſt time, in the which God will
himſelf againſt all heathen or uncir
ſed ones.

59. This hath God in former time
miſed, and he will perform it for hi
names ſake, p to make it known and
p Ezek. 38. rable far and wide, that his honor
Mic. 5. Sanctuary q may no longer be tr
q Pſal. 74. Dan. 8. down, but may appear pure and clea
he will ſhew in the laſt time, how t
onely is the Lord, and that his office,

...ordering that he performeth the same
...cording to his will and pleasure.
60. O how happy is he, which is r not r Esa.
...e in his own conceit, neither is with any Rom.
...ritual / imagination bewitched, tied, or / Deut.
...nd; but (in the sin) is daily against him. Jer. 7.
...and loveth not the evill, but is well-af-
...ed to the love, and so t possesseth his t Luk.
...with patience, till the promises of Al-
...ty God, that he might live unto God
...truth.

CHAP. IX.

...plaint over the greatest sort of People, that ...er regard nor expect the promises of Gods ...teousnesse, out of the love, but set up a righ...esse of their own, as being perswaded that ...ne is of God. 15. The abuse of marriage. ...e middle wall. 25. Shame to disclose the ...l evilnesse. 33. A Prediction of calami...ne upon the conceited wise. 34. None ...e to the new Man or Kingdom of God, ...e love.

...o hath regard hereunto? who
...h on the righteousnesse which
...eth.
...not the most part of people in-
...o their a own righteousnesse? a Rom. 10.
...inketh on the Communion of



co justification through Jesus
love?

4. Doth not every one (wh
or risen up before the love) se
a private Congregation to hir
vance his own word, and with
to stick to the same? not thin
e Isa. 66. Lord shall e himself bring fo
his Word and service of love,
Salvation shall come from his
and that so through himself, l
forth unity in the love, and
d Isa. 66. d out of Sion, according to th
promise.

5. But who looketh after it
eth for it? who dependeth
promises, that (in time to cor
be established, who hungreth
after it? who thinketh on th
Israel and upon the consolati

6. Every one supposeth wit
he hath the blessing of God
that there is for to come, no
present with him, or which he
seth forth in.

7. Herein do the conceit
comfort them, and cheer up t
mong each other) but they ha

pure wedlock ordained of God, the
h yet among them, is but meer adul-
, q and impudent whoredom. q Ezek. 16.
f. For conſider, who is now (I pray 23.
) within the right matrimony or con-
ion of man and wife?
Was it not expedient that Gods Law
will r ſhould be in the mans heart, and r Pſal. 40.
ſo the ſame man ſhould in his will and Eſa. 51.
ſition cleave unto that God, which Ier. 31.
made heaven and earth? In like man-
ught not the woman alſo to follow
an, and (with the like diſpoſition)
ve only to the mans will, and ſo in her ſ Eph. 5.
bear that which concerneth God, or
ſt, labour, hope, and long after it, and
ſort bring forth her children, to the
o bring them up t according to the t Tob. 1.
of the Lord, in the upright being, that Eccl. 7. 30.
ame of the living God might therein Eph. 6.
ſanctified, from their birth, and from
ration to Generation for evermore.
But if we obſerve and note this
aright, there are but few (alas)
proceed by this rule, and therefore
re generally u adulterers and adulte- u Eſa. 57.
Mat. 12.
16.
For ſuch as come not together by
ord, but x keep or ſhut God and his x Tob. 6.

y Sap. 3.4. Law out at doors, are t
dren of adultery ? livet
them that are ſuch, in h
and conjunction, contra
z Sap. 3. Heb. 13. nance or conjunction, a
bed ?

20. Therefore paſſe the
the pure begetting, procre
to the bringing up of child
to the praiſe of the moſt hi

21. Oh ! this ſame is witl
from home, for every one
rally to bring up his childre
ven to his own pleaſure, that
by ſpread his own name,
Lords; and therefore there
God, nor unity in the love ar

22. For every where there
ſa. 59. wall and diviſion between Go
ſid. 9. man, between the ſpirituality a
15. poralty, between the Prince at
24. jects, between the husband an
21. between the Parents and the ch
tween one brother and another
tween one friend and another.

23. Every one minderh his g
would fain have another agree
mind : yea the man is now come
5. preſumption and ſtoutneſſe, & th

one in particular would gladly have, that (in all things) he might uſe the everlaſting God at his own will, and that God would give ſucceſſe to all things, according to his pleaſure.

24. And in ſuch a manner is the wife minded towards the husband, the children towards the parents, and moreover one people towards another, whether it be in Ordinances, Religions, and Righteouſneſſes, or in temporall Laws. In every thing there is own wills deſire, middle wall, deſtruction, ſuſpition, miſtruſt, and covertneſſe.

25. Yet who taketh it to heart? who doth forgo himſelfe? who conſidereth it? doth not every man cover himſelf, that his ſhame might not be laid open?

26. Who can now (I pray you) acknowledge, that he himſelf is ſo unclean, unjuſt, wicked, c and diſſembling, and that c Eſa. 1. e ought to turn him from his unrighteouſneſſe?

27. Truly not many (alas) can brook it, r yet well indure or bear the ſhame reof, by reaſon that they will not do a- y nor forſake the covering or ſhow of tue, wherewithall they are covered.

28. For in this regard, the husbands will be

be much too upright, the wiues
d Esa. 31. and the children much too pr
haughty, for to be content to ac
that they are open sinners, and
e Mat. 21. then whores and naughty pact
thereby they might not in any w
into the Kingdom of God.

29. So perverſly are the childr
minded against God. For albeit
guilty in all reſpects, (if not with
yet at leaſt with the heart in ſec
notwithſtanding they do all ke
ſelves covered before the face of
his Saints; and would much rat
ſpotted and accounted for juſt per
f Luk. 7. vers as the Phariſees f and lette
were) then with the Publicans to
g Luk. 18. ledge their ſins, g convert and pra
mighty God for his grace.

30. Whileſt then the children
will not underſtand nor acknowle
h Joh. 9. ſame, h therefore remain they in t
Notwithſtanding (out of their u
ted hearts, and unacknowledge
their errors) they ſearch the S
i Joh. 5. i thinking to have the underſtandi
k Joh. 5. therein, whereas the ſame is it, k t
ſeth them, and giveth teſtimony of
right life: but to the ſame life. th

[illegible], for they know it not, neither [illegible] leadeth thereunto: howbeit [illegible]ude themſelues that they are [illegible] do well know, how they ought [illegible]not to liue.

But that which they ought before [illegible]to know, they do not know, un[illegible]or ſee, for they ought neceſſarily [illegible]ſten, that they are, (like broken of [illegible]es) *l* ſeparated and ſtraied from the *l* Rom. 11.
[illegible] flock, and likewiſe to know the de[illegible] *m* from their God and his Chriſt, *m* Eſa. 59.
[illegible] lying againſt the Lord.

Seeing then they are blinded, in re[illegible] of the diſcerning of the fall from God, and are not come to the incor[illegible]ing with Chriſt, and yet ſay they are [illegible] (and indeed are not, but are a [illegible]gue of the devill) and do boaſt [illegible]ues of God, and God findeth them [illegible] his ſight, therefore will he even [illegible]ſich out of his mouth, and not ſuf- *n* Apo. 3.
[illegible]oly name to be any longer blaſphe[illegible] them, becauſe they ſhould ſee and [illegible]hat they have *o* blaſphemed the ho- *o* Eſa. 1.
[illegible]n Iſrael, *p* trodden down his San- *p* 1 Mac. 3.
[illegible]vith their feet, contemned him and [illegible]leneſſe, and in their preſumptuouſ[illegible]teemed themſelves great and wiſe.

33. In-

33. Inaſmuch as this ſame is ſtill
to the world, and unto all wel-
wiſe, and is of few looked into,
the man learneth not to know h
whereby he might judge righteou
ther is with the inclination of h
diſpoſed to the love, nor hung
luſteth the convertion to his God,
q 2 Tim. 4. q not abide the godly doctrine, bu
ſelfe-wiſe and ſtout of heart, there
I even truly perceive great infeli
r Mat. 24. row, r and miſery, to be ready to
this perillous time; yea ſuch an eſt
fall upon the children of men, as
out of meaſure horrible, and all t
muſt needs light upon them, beca
ry one is much too ſelf-wiſe in
conceit, alſo too ſelf-expert in th
ture: and for that every one ſu
f Jer. 8. f when he hath the Scripture, and
or heareth the ſame; that he cann
erre nor be deceived.

34. This ſay they, and yet do
erre, becauſe the upright judgeme
of a diſcerning of love) is not in th
becauſe out of the breſts of the lo
have not ſucked, and taſted the go
dome.

35. For it is certainly meer lies

[redacted] what the wiſedom [redacted] Jer. 9.
[redacted]ſpirit alſo do without the
[redacted]e or ſet forth, how clear ſoe-
[redacted]ſtanding, and how expert ſoe-
[redacted]od and evill they are become
[redacted]r they muſt all ſubmit them to
nd be reformed in her ſervice, o-
they can never, although (in
[redacted]tion) they know, perceive,
[redacted]ll things, come to
nan, * nor to the Kingdome of
the love is only it, wherein eve- u Joh. 3.
(which is the truth and wiſdome
is comprehended. She x is alſo
or eſtabliſhing of the perfe- x Col. 3.
2 Tim. 1.
eſt the love then hath every thing
of God, Chriſt, or Truth, contain-
ided in it, therefore might ſome
nd, ſhal we then let the Scriptures
o, God forbid: but men are not to
or the knowledge, nor to the end
hem [redacted]rth hiſtorically, but to the
y may give regard to ſuch an up-
t or life, as is ſet forth therein, or
hereby (even as is y partly alſo ſet y 3 Clas.
declared, both of this, and of the 24.
e, in the third book of the *Glaſſe*
ſneſſe) that ſo through comfort
of

of the Scriptures, we ſhould (to our rejoy-
Rom. cing) a have our hope on the promiſes, and
on the foreſhewing of God, by his Prophets,
and by the Apoſtles of Chriſt (who have
prophecied of the healthful life, which abi-
deth ſure in the love for ever) and ſo paſſing
Rom. 4. on towards it in the belief, a give credit
unto God, that he in his promiſes is true.

37. But it is to be lamented, that the Scripture is by ſo few at this day diſcerned, out of the underſtanding of the truth, and of the love, whereby to underſtand the ſame rightly, according to the mind of God.

38. True it is, there is much written, and divers have ſet forth many writings, and have had much provoking of ſpirit, and great inclination to teach, howbeit every one ſeverally, according to the ſight or knowledge that he hath had, being in the ſtate of the fall from God, and in the eſtranging from his Salvation.

39. But inaſmuch as they were not come to the love, and that their hearts were not inclined to the love in all things, as they were to the ſpirit of their gliſtering knowledge and comprehenſion; therefore did many of
Deut. 6. them erre and miſtake, for the mind of God,
b. b and the fulfilling of the Scriptures, is the
Lar. 22. love.
am. 13.

40. And

and the ſame is c the perfection, c Col. 3.
every thing [to a life and truth of
bideth firm to our joy, and d to d Eph. 1.
e of the glory of God, to all and on
ope upon it and long thereafter.

CHAP. X.

*alamity ſhall come upon the children of
becauſe of the contentions knowledge.
wledge and truth differ. 5. The way of
eaſily ſhewed. 6. Yet through ignorance
en. 16. A lamentation over mans igno-
24. The author by his writings ſheweth
s commendable, and what is diſcommen-
counſelling to learn upright underſtan-
and the ſpeciall Vertues of the Love, and
all diſputing with the partiall.*

much as the man is now perſwa-
that he himſelf (with his eies of
) doth ſo clearly and nakedly diſ-
underſtand the right, as he cannot
ed, and for that every one which
in partiality, is by his ſight or ſpi-
ntious, howſoever each ſeverall
aintaineth his own matter, and
h the ſame to be of God, and will
ngs have the right onely and a-
e with his own matter, and will
t the love above all, to the u-
eart, therefore even through the
ſame

ſame glittering, in caſe they have
their underſtanding captive under
dience of the love, there ſhall com
ble calamity upon the children of
ſuch ſort, that upon this earth, th
a 4 Eſd. 5. become an a abhorring one to anot
that every one ſtanding ſtiffe in the
ledge and in the clearneſſe thereo
not [for the loves ſake] give over
matter, thinking that the truth ou
to give place.

2. It is true indeed that the trut
not to give place, but betwixt the
ledge and the truth, there is gre
rence: for much knowledge [wh
men call truth] can eaſily ariſe out
ſubtilty of wit; but the truth of G
ceedeth out of the love, and is even
being with the love.

b 1 Cor. 13. 3. Therefore is the knowledge
ded and broken, but the love is the
c Ioh. 17. c and the true being it ſelf, and the
ction.

4. But [alas] this do not m
them know, to wit, that they
come to the love, and ſo bear the
for a mark of the righteous
and rejoyce them with the
d Ioh. 17. d that ſame is the word of life
1 Ioh. 1.

ɔoken of accoſding to the promiſes.
Inaſmuch now as I have noted, and
t at this preſent find ſo much bold-
in men, by reaſon of their knowledge,
imagination of the truth, whereon
ire very ſtout and bold, and yet for
oſt part, it ſtill faileth them of the
and love, and for that the right way
e true life, and the loves nature, is
by miſſed of many: And ſeeing
over, that the right way and entrance
he true life, and into the loves nature,
Gods grace) granted me to be ſeen
therefore have I out of the inclina-
of Love, clearly and nakedly, with
veted words ſet forth the right way
ittance into the true life, and the up-
nature or being of the love in the
e of Righteouſneſſe, diſtinctly noting
ivine, and the humane, the ſpirituall,
he naturall, and what is decent and
to be uſed, for a diſcerning, which is
ſtabliſhing of the promiſes of God,
rding to the Scripture, that both
s righteouſneſſe and mans righte-
eſſe might be knowne, and that we
riſe in an inclination of love, might
conſenting minds, paſſe forth towards
ime.

6. But alas, what availeth it any man, that one point him out a good way, and an even and plaine path, if he walk not in the ſame, nor have no liking thereunto?

7. What availeth it to knock, and in divers manners to call, if there be no ears to hear, nor any underſtanding to comprehend, or to underſtand the ſame, nor any heart to imbrace ſuch things?

8. Or, how ſhall one be able, I pray you, to declare conveniently unto ſuch a man his error, and the entrance into the good life, that he might rightly regard and underſtand wherein his ſalvation conſiſteth, whereby he might be delivered from the bewitching of his heart, and ſo know what right is, to the intent he might once comprehend underſtanding rightly.

9. If a man ſay unto him, the increaſe, and the bleſſing *e* cometh only of God, *f* he is the giver of wiſdom, and no man nor Letter, then runeth he clean away from the ſame illuminated man, which pointeth him to the life of wiſdome, and utterly giveth over the Scriptures, and the daily Services of the holy Word, which direct him to the upright life, and are ſervice-able thereunto; and ſo departeth from the wiſdom,

1 Cor. 3
Prov. 2. cap. 8. Eccl. 1.

, *g* cleaving either to his vain ima- *g* Jer.7.1.
n, or els to the world in her fooliſh- 13.
d error.

If one ſay unto him, that he muſt
nſelf to be *h* ſerved to the peace *h* Rom. 1c
by ſome illuminated man, to the 1 Cor. 3
hat by hearing he may grow up in 2 Cor.3.4
ef to the ſalvation, then obſer- 5.
no difference often times between 1 Pet.4.
ghtened men, and the Elders of 2 Pet. 1.
Underſtanding in the Family of
but giveth ſuch reſpect to the un-
l men for their knowledge, that he
himſelf to be *i* taken captive *i* Gil.1.6
to a bondage under their know- Col. 2
nd ſo becometh a ſervant unto men,
y the unregenerated men bewitch-
ſomthing that is not of God, nor
to the life of ſalvation, in ſuch
at through his liking unto that
e heareth of them, and by which
uced and beguiled, he betaketh him
in things of the fleſh, and forſa-
forgeteth the true miniſtration of
d of the Lord, and likewiſe alſo
d exerciſes, wherethrough he might
ne, or been brought unto God, and
e fountain of upright and perfect *k* Pſal.36.
Ier.2.17.

11. Unto which fountain of upright and perfect wiſdom, the man ſhould right be alwaies ſubject, and long after it, and moreover, according to the requiring of the good exerciſe that leadeth thereto, hope thereon; turn all his affection and inclination of heart thereunto, love the *l* Pro. 4. Wiſdome and *l* information, and ſubmit himſelf obediently to the Service of the gracious Word, that ſo he might come to *m* Prov. 2. the *m* life of the upright righteouſneſſe, and then take part therewith, and not with any of thoſe things that lead not to the ſalvation.

12. If one ſay unto him that he muſt be ſpiritually minded, then climeth he up (with his wit) very high, after the ſpirituall underſtanding, and will likewiſe take upon him to underſtand the ſpirituall things, by his own knowledge, and will be ſo utterly ſpirituall, and ſo quite and clean change himſelf out of fleſh into Spirit, that thereby he forgetteth and forgeteth the humane Ordinance and equity, and to ſhew love to his Neighbour, and unto all men likewiſe: Out of which bewitched opinion of ſpiritualneſſe, many diviſions and corruptions do ariſe.

13. If

13. If a man ſay unto him, that he ſhould have regard unto the equity of nature, ſeeing God hath *n* created the naturall things alſo for the mans good, then doth he on the other ſide, ſo wholly adict himſelf to the naturall and viſible things, that he receiveth them to his own bondage, and ſlaviſh delectation, and tyeth his heart thereunto, and ſo ſhuteth or keepeth off the moſt holieſt being, and the true holy Spirit of Jeſus Chriſt, out of his heart.

n Ge

14. If the man read the Scripture, and do out of the teſtimonies of the ſame, hear that the Law of *Moſes* and the Prophets have their Office and Miniſtery *o* till unto Chriſt, and that in like manner all is in Chriſt fulfilled, and that Chriſt *p* is the end or fulfilling of the Law, whereout the Goſpell, or ſecond Teſtament of the Holy Ghoſt proceedeth, according to the fore-ſhewing of the Prophets, then he thinketh he will in any wiſe take the beſt, and in his ſpirit receive Chriſt, and the Goſpell, and that which is ſpirituall and heavenly of God, ſuppoſing thus (with his underſtanding and knowledge) to run clean beyond the law of *Moſes* and the Prophets of the Old Teſtament [to wit beyond the

o Mat. Luk. a Gal. 3.
p Rom

obedience of the foregoing Service,] and ſo will rely upon Chriſt, and be a child of the New Teſtament; for he readeth, that that is the moſt beſt, and imagineth, that if he ſhould regard the Law and the Prophets, and ſhould obey the foregoing Service and requiring thereof, he ſhould then go back and finiſh his beginning of righteouſneſſe *q* in the fleſh or outward; for the Scripture and the foregoing Service maketh mention, that the fulfilling of the Law and the Prophets, is *r* in Chriſt, and that the ſpirituall and heavenly goods, be inherited in the Spirit: And thus will he be one of Chriſts, of the Goſpells, and of the New Teſtaments, and apprehend in his ſpirit the ſpirituall heavenly goods, e're-ever he be paſſed thorow the Law or the Old Teſtament, or hath underſtood the Prophets of the foregoing Service in their requiring, *ſ* how they lead him to Chriſt, and how, or in what ſort all is in Chriſt fulfilled.

Gal. 3.

Luke 18. 4.

Gal. 3. 4 ch. 7

15. Herein lieth the man wrapped and ſnarled, and maketh nothing thereof, *t* but deſolation and deſtruction, altogether troubling his underſtanding and conſcience, and in like manner more others alſo, by his ignorance.

Iſa. 59

16. O

God how is the underſtanding of
ble generation of man deſtroyed,
come leſſe of godly worthineſſe,
beaſts of the field! howbeit, thou
ſen and created thee the man to
, u that he ſhould carry and bear u Gen. 1
ge of thy living God-head, to the Sap. 2.
d praiſe of thy glory, to the intent
ld be unto thee (O God) x a x Lev. 2
and Tabernacle for thy holy dwel- 2 Cor. 6.
Apo. 21.

But alas, the man is quite contrary,
inſt this ſame, and hath very little
deſire y to come to his God a- y Ier. 5. 8

And therefore the fall and ſtray-
men from their God, is become
p and far, that there is z ſcarce- z Pſa. 14
underſtanding, will, or deſire Rom. 3
t converſion to be found among

O God, how are we blinded
he right knowledge of thy requi-
nd become reſiſters and deſpiſers of

We have a turned the back unto a Eſa. 59
s thoſe that know thee not, and Ier. 2, 3.
ome as children that are brought
rangers, and are ſo fond upon ſtran-

gers, that they utterly deſpiſe and deteſt the ſight of their Parents, and forget their Fathers houſe.

21. We are even ſo far, O God, become ſtrange towards thee, that we have almoſt no pleaſure in thee; for thou art unto us, as the very contemptibleſt and moſt
b Iſa. 53. deſpiſed'ſt thing: *b* Yea, ſo little have we rightly thought of thee, that (in reſpect of thy right worthineſſe) we have counted thee utterly of no value, and eſteemed thee nothing worth; ne-
c 1 Pet. 2. verthe eſſe, thou beareſt *c* our ſins, and haſt compaſſion in our affliction, and art our Phyſitian, healing us of our offences, for thou makeſt us whole of the deadly wounds of our ſouls.

d Pſa. 25. 79. 22. O God, *d* impute not our ſins unto us, becauſe of our ignorance, *e* forgive
e Luk. 23. Act. 7. them alſo their offences, that know not what they do.

23. For ſeeing the children of men know not thee aright, nor ſubmit themſelves obediently to the requiring of thy Word and Service of Love, therefore ſurely they fall here, or erre there; in ſuch ſort, that oft times they keep no meaſure nor rule at all.

24. But ſeeing that ſuch things are now ſuffi-

known unto me, and that my
of Gods grace, perceiveth a
life, then is found with many of
dren of men, therefore the inclina-
the righteouſneſſe conſtraineth me
y to ſhew both that which is com-
le, and that alſo which is utterly
nendable before God and among

Therefore O ye children of men,
ray you) your ignorance, and think
on that which is right, and learn
ght underſtanding, and a right
dge of the wiſdome, that tendeth
ove.

Learne of the Love in her Service
neſſe, long-ſufferance, meekneſſe, *f* Mat. 11.
ſſe, chaſtneſſe, and righteouſneſſe,
ulneſſe and truth; that ſame ſhall
ſome to your reigns, do good to
navell, refreſh your bones, and *g* Pro. 3.
your heart, and ſhall be unto you a
ountain *h* that ſpringeth to the e- *h* Ioh. 7.
ng life, and as a fruitfull tree *i* plan- *i* Pſal. 1.
he waters ſide, that bring forth his Ier. 17
fruits, whoſe greens or leaves do Ezek. 47
her or fade. Apoc. 22

Take this ſame to heart, and be not as
ld beaſts; be *k* not like horſes *k* Pſal. 32.

and

and mules, that have no underſ
wiſdom.

28. Inrage not your ſelves in
as the mad furious world doth
horns on your heads; thruſt not yo
out, *l* like the unwiſe or fools,
let your part be among the greed
vetous.

l Prov. 1 Sap. 2.

29. Keep you from the ſociety o
that are forward to do violence, a
ſuch as count it a ſmall thing to ſhed
blood.

30. Have not much diſputation
reaſoning with them that (by their
are deſirous to have the matter to g
their ſide, or that are partially minde
but rather in all things, obſerve what is
and equall, and what *m* ſerveth to
and love.

m Rom. 14

CHA

CHAP. XI.

tation to the Family of Love, to im-
loves nature, and to pray with confi-
the godly wiſdome. 18. Many pray for
hat will not acknowledge themſelves
ſe. 20. The poor of ſpirit are bleſſed,
lf-wiſe will happily for a time, like of
nd her Wiſdome, yet according to his
. 25. H.N. feareth leaſt the Glaſſe of
neſſe ſhall be miſunderſtood, as other
are. 35. The Alarme is ſtricken up,
men to the battell. 43. The Lord in-
rth all; but not without us, nor with-
edience. 47. The well-willing are not
yed. 51. The Chriſtian fight is not
g nor killing, but with patience to
ſin within us. 56. God is pleaſed to
rld by a fooliſh Preaching under the
f the Love.

children of the Family of the
e of Jeſu Chriſt, if ſo be ye
: the Love, then conſider alſo
nature; for the Love is clothed
:ouſneſſe, which alſo rejoyceth
ie iniquity, for her joy is in the *a* 1 Cor. 13

r ſuch a faſhion conſider ye the
ıot after a vain courſe, accor-
mind of the fleſh, *b* for all *b* Eſa. 40.
ı old and changeth; but the

Spirit

Spirit that cleaveth to the Love,
ther wax old nor change, but it
ever.

3. Hereunto have regard, tha
may be in the preſervation of
ous, and fear not, like the foo
norant.

4. For why ſhould ye periſh
fools and ignorant? wherefore
c Mat. 25. inherit the curſing *c* with the go
d 2 Cor. 6 Apoc. 18. 5. Separate *d* from them, a
Gods right hand; for from thenc
unto us the life of ſalvation, and
of the holy underſtanding.

6. Even there learne with the
godly wiſdom, that according to
e Col. 3. rit, ye may be not earthly, *e* but
minded.

7. Suck alſo in like manner a
neſſe out of the breſts of the Lov
the peace of concord.

8. And when ye have gotten
f Pſal. 96. 87. fame, then play, ſing, *f* and
g Pſa. 79. 95. 100. Lord as his little lambs, and *g* as
of his paſture, and as little child
h 1 Pet. 2. whom there is no guilefull heart
and ſo get you a naked lovely hea
uncoveredly groweth up in the L
i 1 Theſ. 3. 2 Theſ. 1. *i* increaſeth therein more and mor

ewiſe in wiſdome, and in holy
ng.
w ye be hereunto well min-
ſhall your portion be with
nd Prieſts, or with the El-
e holy Underſtanding, and
wſhip with ſuch Senetors,
:r the Righteouſneſſe and your
:e Word, with the peace-ma-
) earneſty ſeek the unity in the.

thus ſhall then the ſlandering
defame you with all evill, by *k* Tit 2.
onverſation with the wiſe, in 1 Pet. 2. 3.
and with the juſt or vertuous,
)uſneſſe and integrity, be put

efore be now (through the
r ſervice) wholly *l* renewed, *l* Rom. 12.
in the ſpirit of your mind, Eph 4.
iorow the river of the love, e-
:ſt of life, the holy land of pro-
e ungodly bear no dominion

)gether with one conſent min-
),and let the love have the pre-
nd dominion with you all, that
es may be protected, and the
ded.

13. There-

13. Therefore, O ye lovers of the truth, ſeek unity, and labour for it, and make a departure out of all heatheniſh being, which is after the courſe of the worlds fooliſhneſſe.

m Deut. 10 Ier. 4

14. Do away the fore-skin *m* of your uncircumciſed hearts: lay away from you (according to the former converſation) the bewitching of the imagination, which glimmereth unto you before the eyes of your ſpirit, and glittereth before your underſtanding, as if it were ſome excellent thing.

15. Renew your underſtanding in the Service of the holy and gracious Word, under the obedience of the Love, and ſo in the ſpirit of your mind betake you *n* to the Love, and and as deer children be ſubject thereunto, whereby you may in the love obtain eyes of clearneſſe.

n 1 Cor. 14

o Iam. 1. *p* Apoc. 3. *q* Mat. 5

16. If notwithſtanding ye be *o* unwiſe, *p* blind, and *q* poore of ſpirit, yet grieve not your ſelves for all that; for then ye draw neare to the Kingdome of God.

r Iam. 1 *ſ* Rom. 12.

17. If you deſire godly wiſdom, then *r* pray and believe, ſhe ſhall be given you, ſo far forth as your prayer *ſ* is ſtedfaſt, and as ye pray to God, in a lowly heart, with

reſtrated ſoule, as hath a de-
re to do, and to fulfill the

ay find many which pray un-
viſdom, and for the right ſight
m; but they will not acknow-
underſtand, that they are un- z Joh. 9.
nd blind, therefore they ob- Apoc. 3.

hough that the wiſdom ſtood
door, yet ſo well ſeen are
rich of ſpirit, through their
e of the knowledge, that the
m of God and the being of
ie, muſt be faine to tarry

fore right well ſpeaketh the
Wiſdom, Bleſſed * are the u Mat. 5.
; for the Kingdom of hea-
h unto them, or the wiſdome
h (as light) upon them, and
e rich, or upon the great

hen we of our ſelves are be-
lind, or unwiſe, or do forſake
ours, and do come to contri-
kneſſe of heart, * then will x Pſal. 51.
vith us, and appeare in ſuch Eſa. 57. 66
the Scripture maketh men-
tion,

of Righteouſneſs, and do
the ſame in this *Introduc*
derſtanding; if any man
conſider the inclination
ding.

23. But what ſhall I ſ
y Rom. 1. much too ſelf-wiſe y in
1 Cor. 1. and too void of underſta
of the love; for common
heareth of the love, an
derſtanding of wiſdom,
in the hearing; and it ſee
him well, likewiſe for a
deth it.

24. But in concluſion
among the greateſt ſor

to the mind of their liking.
thereout their own commodity,
it the Lords; they run clean 2 Phil. 2.
the mind of the love, and
ilty to maintain their own opi-

ereout I obſerve, that the man
his minded I conceiveth of the
d of the love utterly amiſſe. For
e I likewiſe fear, leaſt the *Glaſſe*
ſneſſe (how plainly and rightly,
nd clearly ſoever it is ſet forth)
of many be diſcerned aright,
e conceived of, according to

erefore they diſcern or conceive
of ſuch apparent ſentences (as
ly and plainly uttered) that even
(which loveth lowlineſſe and
ſſe) muſt needs approve the
cknowledge that the man and
created thereunto) how ſhould
e able rightly to underſtand or
the myſteries of the Kingdome

hich cauſes ſake (to the intent no
have occaſion to eſtrange him-
e truth, unleſſe it might be by
volting heart) we have hid-

den or covertly ſet forth nothing, in the *Glaſſe of Righteouſneſſe*.

28. Notvvithſtanding, if any thing be
a 2 Cor. 4. covered or hidden unto any, *a* it is hidden to the unbelievers, who have no deſire nor love to the truth, nor to the life which is of
b Rom. 1. God, for ſuch are darkned *b* in their underſtanding, through pleaſure in their ovvn mind, and through the ignorance which is
c Eph. 4. in them, *c* and through the blindneſſe of
d Rom. 2. their hearts, do gather unto themſelves, *d* a treaſure of vvickedneſſe, to an horrible deſtruction; and ſo through their own wiſdome, do turn away and ſeparate themſelves, from the love, and from her ſervice.

29. But unto all lovers of equity, which have a deſire and belief towards the love, [to the intent that by her ſervice, they
e 1 Pet. 2. might taſt of *e* the uncorrupted milk, the
f Eſa. 40. Word of God, that *f* liveth for ever] we
1 Pet. 1. have out of the inclination of love, ſo openly and clearly, according to the life painted out, and ſet forth the *Glaſſe of Righteouſneſſe*, that every one, who with an humble heart hath regard thereunto, and deſireth the underſtand of Righteouſneſſe, ſhall be vvell ſatisfied therein.

30. If alſo any man turn his heart unto God,

God, and deſire to do his will, the ſame ſhall likewiſe well underſtand, that the teſtimonies of the upright life in the love, (as it is ſet forth in the *Glaſſe of Righteouſneſſe*) is the upright ground of righteouſneſſe, that God from the beginning hath equired of the man, which alſo in the reoring thereof ſhall continue for ever, to he Salvation of the vvorld, according to he promiſes, even as God hath ſpoken the ame aforetimes, by the mouth of his holy rophets, who have all *g* vvitneſſed and rophecied of that ſame upright life, for come in the laſt time, and in the ſame all alſo all conſciences be appeaſed.

31. For the end or fulneſſe of the ſame, the revealing or coming of the Kingdom f God, and the beholding of the joyes and lvation of the eternall, perfect and unrruptible being.

32. Oh that the man had any underſtaning in the godlineſſe, and did perceive vhereunto God calleth him, and did in ke manner prepare his heart after the eaning of the vvritten ſentences, and d let alone judging by the knowledge!

33. But no, the man is much too ſelfiſe by his knowledge, and therefore he is ore inclined to judge of every thing after

g Eſa. 2. 60. 61. 62. Jer. 31. Joel. 2. 3. Zach. 2. 8. Mich. 4. Soph. 3. Mal. 4. *h* Eſa. 35. 51. 60. 65. Apo. 21. 22.

his knowledge, then to prepare his heart to the good, under the obedience of the love.

34. Therefore it is very much to be lamented, that many among the children of men, do oftentimes judge the ſentences and writings (which have out of the ſervice of love, their miniſtration to the good life) according to their Knowledge. For as ſoon as they read or hear the ſame, they ſuppoſe by and by that they have rightly apprehended, and well underſtood them, not firſt minding to enter in, to obtain, and to live in that which they bear witneſſe of, whereas yet the ſervice of our writing tendeth hereunto, even that mens hearts (as is there ſet forth) ſhould be prepared to the ſame.

35. For men ſtrike up no alarm, in the hoſt, to the intent to make the people unluſty to the battell, nor yet that they ſhould but know the exerciſe of the warr, or judge of the Alarm-ſtroak, but that (with good courage) they ſhould prepare themſelves to the battell or fight. Thereby every one (that hath courage to fight) doth then make himſelf ready to incounter with his enemies, and to root out his adverſary, or to ſubdue him.

36. But

But (alas) I find it with many,
wiſe in that alarm by which the man
ed to the ſpirituall fight, to the van- *i* Eph. 6.
ing of his enemies, which (inwardly
n) are killers and murderers of his

. Therefore it is very true, that the
en of this world are much *k* wiſer in *k* Luk. 16.
dealing, as concerning the fleſh, then
ildren of the Kingdom are, in that
concerneth the ſpirit.
. What availeth I pray you, an alarm
, if men prepare them not to the bat-
for many are perſwaded, that this is
me of fighting, and that there ſhall
o need thereof; ſuppoſing, becauſe
ir unbelief, that nothing ſhall come
; and lay their hands behind on the
, or put them up in the boſome.
heads are giddy, as if their hearts
utterly unluſty, or diſmaid to the

. If one ſhould ſeek for men of
e, where I pray you, ſhould he find
? Are they not for the moſt part
back, *l* and become faint hearted as *l* Levit.
ien? 26.
. If they do but once ſuffer harm, and Jer. 48.
ounded; or forced by any evill defa-

mation, or aſſault of the wicke
any moleſtation or reproach,
perſvvaded, that the cauſe
nought, and ſo running agai
caſe; they ſuffer themſelves to
Eſa. 3. women, *as* their enemy to
Eſa. 28. them; and in like manner make
death, and a league with hell,
with the ſin and accuſer, an
one mind with the world, ſ
then all ſhall be well: mo
make an appointment or con
themſelves, that they will no
themſelves with the doctrine
of Love, nor yet vvith the batt
Let them run that will.

41. For to reſiſt the evill,
ſubdue the wicked heart and
and to ſuffer much diſtreſſe, co
reproach, for the ſame like
they will none of that. Howbe
waies to fight againſt the evill
good watch continually: we
to think night and day upon t
the godly life, alwaies to long
ger and thirſt after it, alvvaies
to treat thereof, with ſuch as d
thereafter; and yet then of m
people (and letter-learned) to
and reproached.

cauſe of this toll, and for the ſhame
roaches cauſe, which meeteth them
cauſe they love not the righteouſ-
the godly life, with the heart) they
natter paſſe, ſaying, out of unbe-
annot further it, I hold me ſtill or
ed about it: let the Lord work it,
mmit it unto him. Suppoſing when
paſſe on according to their ima-
, or do live after the faſhion of the
rand (with an *o* unrepenting heart *o* Rom. 2.
God, do hold peace with the blaſ-
and ſtrivers, againſt the truth of
nd his love, that then God will
ld be well with them.
eceive not your ſelves ye dearly
, the ſaying is very right, *p* that the *p* Act. 16.
rketh it, and that he will alſo cauſe Eph. 3.
well with us, *q* and prepare us af- Col. 1.
will and pleaſure: howbeit not *q* Phil. 1. 2.
us, nor yet without the obedience
quiring of the ſervice of his holy
ious word, and of his love; and
hat we turn us away in ſuch a ſort
n; and from the Miniſters of his
ld do refuſe him; *r* but it is done
, in us, under the obedience of the *r* Luk. 17.
g of his gracious word and ſervice
ſo as we ſtand ſubject unto him

with good will) therein, and be
mind with him, against the ungod
ing, that God may so in us magni
s 2 Reg. 7. holy name *s* and be called *t* a G
t Ier. 10. Hosts, *u* a God of Israel, or a G
u Esa. 47. such a one as beareth dominion with
over his enemies.

44. After this manner is God a Le
his Army. He is only the Lord; but w
instrument of his hands.

45. Out of such an understanding
the obedience of the Law of the Lord
the Kingly Prophet *David*, eftsoons a
hends a zealous stoutnesse, even as i
vers manners we read in his Psalms;
valiantly and courageously he fe
himself on Gods part, against his en
as well in fighting with good courag
also sometimes in praying and
king supplication, that God might a
helper.

46. After the same manner ought
so to go with us inwardly in our h
x 2 Cor. 3. under the obedience of the love; *x* f
man can do any thing of himself, how
strong, or wise soever he be, unless G
with him, who strengthneth him, b
under the obedience of the Word an
love, he findeth to be of good will.

eth unto him for his help.
then any man be weak, finding
nfirm yet to the battell, the ſame
:jected nor deſpiſed, no nor any y Eccl. 4.
hath been in errour, ſo that they
uſt in God, and be good of will,
in the faith, and ſo in proceſſe of
ncreaſe in ſtrength, and be not un-
the word of the Lord.
:refore, O ye little and ſorrowfull
. be not diſmaid, but be confident z Eſa. 35.
the Lord will not ſuffer you to be
ſhame: Therefore be of good cou- a Eſa. 54.
ough that the battell come unto
that ye be deſpiſed by the unbe-
the gracious word, and by the
iers of the love of God, and of the
t of Jeſus Chriſt, and that moreo-
evill be lyingly ſpoken of you, yet b Mat. 5.
orefore diſmaid. 1 Pet. 2. 3.
he God of Iſrael is c our comfort, c Eſa. 51.
e ſame God will be our redeemer
ſing, wherefore have your refuge
im, to the intent ye may not fear
erſary in the fight. For truly this
oodly and amiable.
en curſe nor ſwear not there, they
iere kill nor deſtroy any, d ſave d Eph. 6.

only

f Rom. 6. and patience, *f* to the ſubduing

53. This fight is alſo no
bravvling, nor wrangling for
ledges ſake of the Scriptures.
no contention with men, ho
moſt part of factious men (whi
faction in particular call the
right Chriſtians) have even
ſo uſed it; and do alſo yet ſt
g 1 Cor. 3. Jam. 3. *g* contend, and ſtrive one agai
(and that with a ſecret, hatred,
who ſhould be beſt, wiſeſt and
how to have right and equity, e
his conceiving, whereby the
themſelves every way one with

54. But ſuch brawling and
not I hold for any Chriſtian-lik

red nor underſtood *h* the inward
r inaſmuch as they know not the
f the love, nor that whereout ſhe
th, therefore do they account
ll of the righteous ſpirit (which
the croſſe, in the ſpirit of wel-vvil-
ts; carrieth forth the fight againſt
, devill, and hell) for an ignorance
ſhneſſe; becauſe they do no more
f ſuch a choſen Salvation, as is
forth after the manner of men,
h the man hath his glorying in,
he righteous ſpirit of love and life,
od himſelf bringeth forth, for *i* a
, and ſalvation of men, after his
ture and manner: the *k* glorying
belongeth only unto God, and to
e alſo keepeth it.
Therefore ſeeing God hath conſi-
at all mans wiſdome is vain, and
by their wiſdome know not Gods
his wiſdome) nor his Salvation
us Chriſt, *l* it hath therefore plea-
through fooliſh preaching (under
ence of the love of Chriſt) to ſave
[that is to ſay, all thoſe that be-
m] that he might catch the wiſe,
wiſdome, the crafty in their ſub-
aftineſſe, and the letter-learned

h Eph. 3.

i Eſa. 69.

k Eſa. 42. 48.

l 1 Cor. 1.

m Eſa. 29. 1 Cor. 3.

in.

in their knowledge of the Sc
n Pſal. 94. by making known unto them,
1 Cor. 3. and void of underſtanding th
purpoſe of God; and hovv
wiſdome and prudency, and
learnedneſſe in the letter) th
o Mat. 11. known any thing of *o* Gods
1 Cor. 2. all, wherethrough the Almi
magnified, and by which it is
his fooliſhneſſe is much wiſer,
wiſdome of the world, or prud
vvit.

57. Novv vvhoſoever belie
but on the contrary party is
vviſe, that he giveth no ear at
clined to the love, or to ou
through the loves ſervice (vv
purpoſe is knovvn or unde
ſame man ſurely ſhall not u
p Kom. 8. mind of God, nor yet his ſec
1 Cor. 2. unpoſſible to underſtand the
God, vvithout obeying of the

es that every one ſubmit himſelf to the d grace. 2. The new day. 3. Patience s the unbelievers. 4. Wherein the upright ding is to be found. 5. The worldly nd it not, but will reſt upon their owne e. 13. An exhortation to cleave to the without bondage to outward things at the perfect righteouſneſſe is. 19. And ought to cleave thereunto, and to eſteem utward things, ſo far as they are profita- d no further. 22. And that not for their kes, but for the Ordinances ſake. 22. a. behave our ſelves towards all men, , children ſervants. 26. He exhorteth our minds to a lovely behaviour towards . Not to regard any thing that may liſſention, but to ſet our chief reſpect g inward, and not upon the outward. e upright life is the ſame that the Fa- ived in. 45. Whereunto alſo the Gentiles alled by the Goſpell. 46. He requireth le to take heed to their calling. 50. And away from the ſelf-minded thoughts o tempt and intice us. 51. Our union od in the ſpirit, is the ſtone that is diſal- f men, 55. The Glaſſe of Righteouſneſſe *to try our ſelves by. 56. The man is di- perverted. How* H. N. *paſſed forth the love in his humane nature, and how ceived him unto grace. 61. His little re- the outward. 63. Yet not deſpiſing it, it is profitable to train up the man in his eſſe. 65. Men ought to eſteem the grea-*

reſt

Tling of the coming of
Chriſt, in the reſurrecti
there is out of grace, ſuc
or ſervice of the love, to a
vvorld, novv in the laſt t
us, and (according to the
and vvill of God) committ
upright righteouſneſſe and
miniſtred, therefore it vvere
every one vvhich is avval
ſhould ſubmit himſelf there
ear unto us in the ſame ſervi
ing of the love in the ſpirit, t
eyes might be made bright
b Act. 7. clearer and clearer, to *b*
clear ſight of their eyes, Goc

ld this manifeſtation or appea-
nds Kingdome of heaven, *d* and *d* Mat. 24.
ning of Chriſt, together vvith all 25.
e is the nevv day of life, and the *e* Eſa. 65.
2 Pet. 3.
ſtion of the dead, according to *f* Dan. 12.
4 Eſd. 7.
tures; vvhich manifeſtation of the 1 Cor. 15.
of God, and of the glorious com- 1 Theſ. 4.
riſt, vvith his Saints, and of the
vve novv under the obedience of
publiſh abroad in all the vvorld
ſpell *g* of the Kingdome) accor- *g* Mat. 24.
e promiſes.
if any man heareth not, nor be-
: ſame, neither is vvakened out of
of his ignorance, or vvill not *b* Eſa. 29.
oice of the love, him do vve let
rein, ſtill bearing a favourable
l tovvards him, and do cleave faſt
e, bear patience, vvith his igno-
blindneſſe, and do conſider, that
have heretofore been unvviſe,
been blinded from this glorious *i* 2 Pet. 2.
e, yea vve do yet doubtleſſe of-
our ſelves the lack of underſtan-
l the light of life do manifeſt it
tly in us.
vbeit, the right underſtanding
conſiſ-

k 1 Cor. 2. commeth not in many words *k* or
nor in high or deep knowledge, as is
ſaid: but it is found in long-ſuffering
in ſuch a heart as feareth the true Go
der the obedience of the love; where
l 2 Pet. 1 uſe temperance, *l* diſcretion and kind-
tedneſſe, and where men love right
neſſe and information of equity.

5. But where is it now, where may
ſeek and find it? who doth earneſtly
luſt, or long for it? who applieth his
wholly thereunto?

6. Truly not the children of this w
which are the lovers of errour, nor ye
ſelf-wiſe of the vain-conceited hearts,
ther the lovers of their own compani
Religion: For all theſe think not upon
ſervice of the love; neither will admit
thing, but what they have choſen:
blaſpheme alſo every thing, beſides t
own opinion, and have no regard to
m Exod. 20. Deu. 4. 5. 6. Statutes and *m* Ordinances of the
higheſt, nor to the *n* doctrine of
Chriſt, neither to the requiring of his
tholike Church.
n Mat. 5. 6. 7. 11. 16. 19. 22. 7. And therefore will the man to m
tain his own cauſe, be alwaies above the
derſtanding of the love, and ſo be the l
Maſter: For there are few found that

pre heart submit themselves unto, to the intent they might obtain concord and o equalitie in one like mind to the good, manner of ſubduing or mortifyevill hearts, minds, and thoughts, that, or him that directeth they can by no means abide, minded to the lovely life of Righteouſneſſe, which I *H. N.* dire love do beare witneſſe of, ith many the ſame is not (accor- upright being) hearkned unto, ly underſtood; for every one conceited imagination, and unt) will fain be himſelf he, whom t to eſteem for wiſe: in ſuch many of them do arrogantly aerſtanding to themſelves, as if already all that they ſhould were wholly ſuch as in Jeſus ought to be.

eover many of them are ſo rich as though they needed no more; perſwade themſelves that they do live free, and that they are the ſame that they ſhould be, e Service of the love concerns nd that they are paſt it all.

o Joh. 17. Eph. 4. Phil. 1.

p Apo. 3.

10. Lo, ſuch things think the foo
Iude 12. unwiſe (thoſe unfruitful *q* trees) th
their ſelf-wiſdom, and their own
the fleſh, and are quite dead therein
though he be an Infidell or Heathe
ſcarcely thinketh he that he hath any
underſtanding for all that; what
then one that is wiſe think, or he th
ſwadeth himſelf that he is holy?

11. Now becauſe many of them
ſteem their owne matter for ſuch
1 Cor. 1. neſſe *r* or wiſdom, therefore beſid
own wiſdom, they will in no wiſe
Acts 7. ny *ſ* other nnderſtanding, nor el
for wiſdome; for every thing is
uncleane in their eyes, which is
their wiſdom; yet muſt they ne
knowledge, that the inſide of their
Mat. 23. *t* is not cleanſed from the filthine
ther doe they believe to be
through Jeſus Chriſt, or to be
from the ſin under the Obedience
Love.

12. What helpeth it then, or
is it profitable, that one ſhould
ny precious ornament or jewell o
fairneſſe unto ſuch, if in their he
were againſt them, or that they lo
the ſame? Even ſo is it alſo with

of the Word in the Love, when there
love joyned thereunto, for to love
which is heard or witneſſed.
. Therefore let us in all things [and
e all] grow like minded to concord
he Love, x humble our hearts to
ving God, and ſo love the vertue and
odlineſſe, & cleave to no ungodly be-
or unorderlineſſe of this world; but
(with impartiall minds) hearken to
uth (for an inſtruction to the wiſ-
with long ſuffering, and cleave to
rtue of the good life, with him that
h witneſſe only thereunto, and ta-
part with no fleſh.
. Wherefore let no man bind his
unto any outward thing which he is
l with to the righteouſneſſe of life,
leſſe to the worldly things, or to a-
ng which the deſires of the fleſh are
ed unto, that he be not diſappoin-
f the entrance to the life, which thing
l be a great grief unto me.
. For this cauſe (that no man ſhould
ut perceive whereunto our calling
h) hear and underſtand what the
ſumme of the perfect Righteouſ-
s.

x Rom. 1. 1 Pet. 3. x 1 Pet. 5

It is an humble heart, y *that departeth* y Pſa.

21. Yet not for their ow
for the Ordinances ſake th
created them unto, and whe
appointed them, as good; t
be loved, honoured, and ſerv
bove your ſelves, and abo
f Exod.20 things, and *f* you ſhall alſo
Deut.4. nor ſerve any Idolls which
him.

22. In ſuch a degree lo
g Lev. 19. men *g* as your ſelves, or as
Mat.22. brethren, ſo ſhall there be
Mar.12. nor diviſion found among yo
Rom.13. (in the ſame ſort) *h* love
b Eph.5. which are minded with you
and ſpirit to God ward, as
b'rs of your bodies, or elſ
married folks.

23. To the ſame good
cord in the Love, *i* love ye
i Eccl.7. 30 children that they may be
righteouſneſſe after the Law
ſerve the living God.

24. If any man hath ſer
k Eccl.7. 33. Eph.6. Col.3. ther men-ſervants, or maid-ſe
him, not overcharge them
but uſe moderation: give th
and then time to reſt and to r
hearts in the things that God

25. But beware of the ſtout ſervants, ſuch as in their leiſure time ſeek nothing but unſeemlineſſe, pride, diſorder and lightneſſe; for, for ſuch, whether they be ſonnes or daughters, men-ſervants or maid-ſervants (if ſo be they exerciſe not deſire no righteouſneſſe) labour ſerveth much better then leiſure; yet with diſcretion, according to time and meaſure, alwaies be holding the good before them upon hope of amendment. *l* Eccl. 33.

26. Hereunto let us be minded, and give over our hearts and minds, to live therein, and alwaies exerciſe love *m* one towards another, and ſo *n* with patience, and long-ſuffering, wait *o* for the conſolation of Iſrael, and for the health of the houſe of *Jacob*, whom God (in his time) ſhall call together from all the ends *p* or coaſts of the earth, where now they are diſperſed. *m* Rom. 12. 1 Theſ. 3. 1 Pet. 1. 3. *n* Heb. 10. James 5. *o* Luke 2. *p* Mat. 24.

27. Wherefore increaſe ye in the good, *q* and grow up in the Lord, and for the communion of the Loves ſake, and that we with conſent of heart, may be joyned to the ſame, let us incline our hearts to each other, to the end we may all become one, ſuch as love righteouſneſſe, and forſake diſſention, & which diſpiſe nor reject none, neither *q* Eph. 4. Col. 1. 1 Pet. 1.

neither Jew, Mahomet
Sect or Faction, but r
will follow to our cor
obedience of the Love,
the Love may become
all upright righteouſne
heminence.

28. Whoſoever the
to our communion of
himſelfe to the love, a
of her Service obedient
r Pſal. 15. teouſneſſe, r and hath
24. the ſame is acceptabl
Eſa. 33. ſuch ſhall be united in
John 9. one manner of righte
Acts 10. to the mentioning of
ouſneſſe.

29. Hereunto let ev
minded, and ſo in
ſ Mal. 4. heart ſ to the childre
Luk. 1 Love.
t Eph. 6. 30. Let the children
Col. 3. (in holineſſe) to the hu
the unities ſake in the
hearts to the Fathers.

31. The like alſo
wards his brother, and
another, and that all u
of the Love.

Do away from you *w* the middle and have love all that love righte- ſe, proceed on after it, with one ac- have no regard to the fooliſhneſſe of eathen, nor to any ſuch dealings or ſings, as cauſe Sects, diſſention or g, nor yet to their teachings and ofitable devices, nor to the witching eir God-ſervices, nor to the ſubtill ledge of their wiſdome: For their *x* are ſnares, and their wiſdome s; who ſo hath no regard to the Law Lord, nor to *Abrahams* God, he be bewitched, tied, or taken, and be way from the requiring of the ſervice ve by them.

w Eſa. 55

x Jer. 5. *y* Eſa. 29. 42. 58.

3. But all ye which turne you to the g God, which made heaven and earth, not the Gods of the Heathen, neither d the nets of the wiſdome of the un- mciſed, ſeeing they reject the Lords d and his Ordinances.

4. For the nets of the Heathen are like ers webs, which do ſoon rent and fall der; but the Law or Ordinance of the is ſtedfaſt, and abideth everla- ly.

5. Therefore let the Law of the Lord, his Ordinances, be alwayes for a teach-

ing

ing unto you, and fear the God of Iſrael, and let his love be ſtill your rejoycing.

36. Mark the ground of the Love, ye deerly beloved, and let your ears of the Spirit, that you may hear, your eyes of the heart, that you may ſee, and your underſtanding, that you may underſtand, be opened or unlocked, not only to the outward, earthly and corruptible, but chiefly to that which is inward, ſpirituall and eternall.

37. For behold, I do verily witneſſe this ſame diſtinctly enough unto you, to the intent we might all have regard to the upright life inwardly in our
a Rom. 8. hearts, *a* become ſpiritually minded, and through the grace of the bountifull Godhead, ſerve in the upright life, the living God only.

b Gal. 6. 38. Let every one *b* take heed to his time; for if we be already ſeparated with our heart from whoring with ſtocks and ſtones, (as from ſuch Idolatries) doubtleſſe it is then ſo much the more expedient (inaſmuch as ſuch grace is extended on us) that we obſerve our hearts and cogitations, and cleanſe them from all outward unprofitable things, to be made free and unbound therefrom, to the intent our

hearts

hearts abide not bound unto any manner elementiſh, created or worldly matter, nor yet unto any kind of appearance of *c* ſpiritual or holy things, whereby (in caſe our hearts ſtood bound therein) we may be lead awhoring, and our hearts be bewitched therewith.

c Col. 2.

39. Therefore let us not regard, nor give reſpect unto, or eſteem any outward things higher then for elementiſh, or ſo much as they are in their degree, or as they are profitable in their Service: neither let us go awhoring with them, to the intent our eyes of the Spirit may ſtill have reſpect to the only God and his upright life, for to cleave with true underſtanding, unto the ſame.

40. For whatſoever is outward, whether it be man or beaſt, and whatſoever is to be ſeen, heard or felt, how fair, good, holy, or wiſe ſoever it ſeemeth to be, muſt certainly every whit (ſo far forth as it ſtandeth in his right degree) *d* be ſubdued under the only God and his love.

d 1 Cor. 1. Eph. 1. Heb. 2.

41. This ſame verily ſhould the man once conſider and underſtand, to the intent he might once be delivered and rid of his fooliſh witchery, and of diſſention, and of whoring with this or that.

42. There-

42. Therefore let no man be t
bound to the luſts of whoredome w
ny outward thing, but give all his reſp
e 1 Cor. 15 that God, *e* which is all in all, and in
ly in his mind let him take heed t
upright life, which is godly, holy
good, that he may bear the Image o
f 1 Cor. 15 being of his God; *f* for as we have b
the image of the earthly, ſo ſhall we
in like manner, bear the image of the h
venly, to the laud and praiſe of the gl
of God.

43. Loe, thereunto is my teſtim
namely, that the upright life is the
the upright Fathers, which ſerved
g Deut. 4. worſhipped the inviſible, great, *g* and
5. 6. &c. mighty God only, (who ſtill was God
Iſrael, and in Iſrael alſo wrought won
h Exod. 3. fully) who is *h* the God of *Abraham*
Mat. 22. God of *Iſaac*, and the God of *Jacob*.

44. Now in that theſe Tribes of I
knew the God of heaven as a true G
and lived and cleave unto him, there
did they ſtand free and untied from all
God-ſervices of the Heatheniſh Sort
and were unbound from all whorings
outward things.

45. To obtain this grace in God,
is the Goſpell, which is through

publiſhed to the Heathen, to the intent they ſhould be releaſed from their fooliſh bewitched God-ſervices, and from all their luſts of whoredome, whereby they may with Iſrael, be incorporated into the ſtock of *Abraham*, and may altogether as one manner of people, ſerve the onely living God in one manner, Lawes, Statutes, and Ordinances, even as the ſecond Booke of the *Glaſſe of Righteouſneſſe* maketh mention.

46. Therefore, O all ye people, Nations, and Tribes, if ye will not conſider whereto ye are called of the God of heaven, through the ſeed of *Abraham*, according to the promiſes, neither do regard your heavenly calling aright in her degree, nor give your ſelves over thereunto, nor feare *Abrahams* God, nor love his Lawes and Ordinances, but do build upon another foundation, *i* then ſurely ſhall ye be baniſhed from God, and from the Citizenſhip of Iſrael, and be conſtrained to ſerve vaine things, *k* and to keep ſuch Ordinances as you doe not know.

i Eph. 2

k Deut. 4.

47. That ſame ſhall intangle your hearts, bewitch your underſtanding, and make you bond-ſervants, which indeed we

are,

l Rom. 6 are, ſo long as we willingly remain *l* ſubject to the ſin, and to the Sorcery of the heathen.

48. Therefore take heed to your time,
m Eſa. 55. and ſeek God, *m* while he is neare, and may be found, and while ye have yet ſpace to turn you unto him.

n Ezek. 18. 49. Let the ungodly *n* forſake his ungodly being, and ſo come to the life through the death of the Croſſe of Jeſus Chriſt, then ſhall he live and die no more.

50. Let us apply our minds to the ſame, and turn our hearts away from all ſenſuality of the fleſh, not only from that which outwardly we look upon; but chiefly from the ſelf-minded thoughts which do ariſe
o Sap. 2. Mat. 15. *o* out of our ſelves, and doe tempt or intice us thereunto, for to hold our hearts in bondage to the vaine corruptibleneſſe, which (through the works of unbeliefe) leadeth away from the living God, whereby we may be deprived of the fellowſhip with God in the Spirit; for the unity
p Eph. 2. and *p* peace with God the Father in the Spirit (for to live one with another in all Loue) is the glorious liberty of the children of God, whereunto we are called by Jeſus Chriſt.

q Pſa. 118 Pet. 2. 51. Lo, this is the ſtone *q* which was not

ɔt allowed of the workmen, yet is there
ſalvation in none other; which ſtone r Acts 4.
clean againſt all ſenſe of the fleſh, and a-
ainſt all them that are minded only upon
he outward: therefore of thoſe builders,
which will themſelves act, or ſet up the
lvation] he is rejected, ſ and is unto ſ Eſa.8.28
ɔem a ſtone of ſtumbling and offence: Mat.21.
and this is a wonderfull worke in our t Pſal.118
ɣes. Mat.21.

52. Behold herein we have likewiſe all
nned, and treſpaſſed.

53. Therefore it ſtands us now upon,
ɔ regard well from the heart the
ɔind of the truth, and with humble
earts to pray unto the Lord, that he
ɣill not puniſh us for our miſdeeds
f ignorance, u but will thinke up- u Pſa.25 79. Dan.9.
n us according to his mercy, and guide
ur hearts after his will, that we might
alke in his Ordinances, and be named
fter his Name, as our God and Sa-
iour, who through the Service of his
ɔve maketh our errors knowne unto
ɔ, and releaſeth or maketh us free
om all perverſe or covered nature of
ane, from all arrogancy and haugh-
neſſe of the revolters, and from all falſ-
ɔod, diſſention and deceit, which at this

time

time do every where bear ſway, a
many, have even hitherto had the
nence.

x Dan. 9 54. O God, x let us in this
time find grace in thine eyes, an
thou our hearts towards thee, and
thy righteouſneſſe: bring our ſpi
this deſolation, and cleanſe ou
minds, and thoughts from all di
y Pſa. 51 y and create in us an upright min
evill come upon us.

55. Of which upright mind, an
courſe of life of all upright hearts
ſet forth a clear inſtruction in thi
life, the fourth book of the *Glaſſe*
ouſneſs, which *Glaſs of Righteouſneſ*
ther more like teſtimonies, I have he
ſet forth, to the intent that every o
look into himſelf and know, wh
were of the upright communalty
righteous, and lived and walked in
right vvaies of the juſt, and ſo ſerv
ving God only, or not: For I wiſt
to call any by name, for to ſhew o
ly, vvhat ſort I might judge for th
fulleſt.

a Jer. 9 56. For I found the man a ſo alt
deceivable, ſo bewitched of underſt
ſo given to cover or diſſemble his

, ſo double of heart, ſo earneſtly bent
deſtroying and oppreſſing, againſt thoſe
t were not like minded with his hearts
ceiving, ſo *b* declining from him, that *b* Ier. 18.
ording to the truth, pointed him to the 25.29.35.
of life, ſo ſelf-ſeeking and partiall for
ſelf, ſo reſolute in his opinion, ſo re-
achfull and malicious with accuſation
im, that deſired to bring him into the
t way of the holy Fathers, ſo vvel-con-
ed and affected towards his own phan-
and errours, ſo hipocriticall in the ver-
ſo divided from the righteouſneſſe, ſo
rated from conſcience, ſo little ſeeking
: which is the Lords only, ſo unſtable in
lity, ſo lothfull and ſlow to turn him to
I, *c* ſo without regard to the up- *c* Pro. 8.
t waies, ſo little reckning of the ſtray- 24.
from his God, ſo affectioned to the
hly viſible things, and ſo ſelf-captived
:art, that I was altogether ſuſpicious,
ous, and doubtfull of the man.

7. And not only of another, but alſo
of mine own humane nature, inſomuch
I held it ſtraight unto all vertues and
:eous dealings, for to do the Lords will,
my proceedings, for in that ſort did I
: forth under the obedience of the love

with my humane nature, to the intent to
d 2 Cor. 13. obtain the vertuous *d* diſpoſition of the love, and to be incorporated to the ſame, with ſoul and body, and with all the ſenſes and thoughts of my humane nature, and indeavouring me in this ſame, with all diligence the Lord received me into the grace of his love, and into him and his love incorporated my mind, together with my ſenſes and thoughts, and ſo gave me inheritance with Chriſt and his Saints, in his heavenly
e Rom. 16. Eph. 1. 2. 3. Col. 1. riches, *e* and revealed his laſt will unto me.

58. But not according to any conceiving of the fleſh, or after the outwardneſſe, namely, in any outward appearance, that liketh the man, and the ſight of his fleſhly eyes, or vvhereunto the man doth ſometimes ſet his heart and underſtanding, as though he could ſatisfie God thereby, or as if a man with his outward humanity, & with a ſhow after the outward appearance, might be incorporated into the God of heaven, and into his heavenly goods, or could live in the Godhead according to the fleſh.

59. O no, ye dearly beloved, Gods working in renewing of the man through Jeſus Chriſt, is not after the pleaſing of men, nor according to any affection of the fleſh;

nor

ſuch as any man by his fleſhly con-
or learned underſtanding, ſhould
after the outward, to judge of the
orking of God in the ſpirit, or of
ich is renewed in God.
or Gods working, and the renew-
he man, *f* is brought to paſſe in- *f* Rom. 12. Eph. 4.
in the ſpirit, and in the inward
nd thoughts, through the power of
ſpirit of love, wherethrough men
ndantly filled with love towards
g God, and with love towards all

ly reſpect alſo (in my zeal to the
nature of the love) was leaſt up-
nward ſhow after the fleſh, but it
upon an upright heart and mind,
conſiſteth in a good willing obedi-
tieth or bindeth it ſelf to no cle-
things, whether they be earthly ri-
r worldly poſſeſſions, becauſe I
ſpirit and mind, ſerve and pleaſe
g God only, and likewiſe thereby
y man as my ſelf.
d for this upright beings ſake (be-
ll love, the ſame ſhould have and
eſſentiall form in me) I did (as is *g* 1 Cor. 4. Gal. 4.
) examine the ſenſes and cogitati-
y human nature, whether by them,

any other thing were loved or desired besides, or whether they tied themselves unto any thing els. To the intent I might for
16. the loves sake of God and Christ, *b* renounce, hate, and forsake it every whit, and
24. crucifie, *c* and kill my humane senses and
6. thoughts with their lusts and desires, so far
5. forth as they were not incorporated or subject to the good being of God, or to his
3. vertuous nature of the love, whereby I might live through the power of God, and by the gifts of his grace, and through the co-incorporating of the upright being of Jesu Christ, *d* in all upright righteousnesse
Luk. 1. and holinesse: that is, in the upright life
Eph. 4. and mind of the living Godhead.

63. Now although I have here shewed, that my respect was lesse upon the outward obedience, then upon the inward godly obedience, and that I thus laboured for such an upright heart and mind, as was required by the outward obedience, because I would *e* serve the living God in his upright righte-
Deut. 6. ousnesse, yet did I not therefore despise the outward obedience, nor the good Ordinances in their right use, neither is it my mind or will, that men should not observe nor obey the right use of the Churches services, or the Priests or Elders Ordinances, which are

: exerciſed for a good outward diſcipline
d decency, and to a bringing in of the
id upright righteouſneſſe! O yes, my
ieaning and deſire is, that men ſhould ob- *m* Rom
:rve *m* and obey them (as is ſaid) in their 14.
ght uſe, and likewiſe that the Elders and
liniſters of the word in the family of love,
ıould by them require the true righteouſ-
eſſe of the upright inward being and mind
hich God eſteemeth.

64. For ſo in that behalf, men are great-
to eſteem the outward Ordinances, and
le obedience to the ſame, yet with diffe-
:nce in the underſtanding, as according to
ieir worth, and in reſpect of them for
hom they are neceſſary, namely, in ſuch
onſideration, as the Ordinances and Cere-
ıonies of the Law of the Lord *n* and of the *n* Rom.
:lief of Jeſu Chriſt, have their miniſtrati- Gal.
n for, that is, by them to train the man Heb. 7
p, and ſo to ſupport him in the young-
eſſe of his underſtanding, untill he be re-
:afed from all ſelf-mindedneſſe, ignorance,
nd own wiſdome or vain imagination, and
he ſight of the upright life, *o* come unto *o* 2 Pet.
im in the ſpirit, and ſo of himſelf he love
ll that (with whole heart and mind) which
right and juſt, and have a deſire both be-
ore God *p* and amongſt men, to live and *p* Rom.

to walk in all upright righteouſneſſe, and and to fulfill the requiring of the gracious word of the Lord, and his ſervice of love: Lo, to ſhew ſuch obedience, is the beſt obedience, inaſmuch as the obeyers thereof, do inwardly before God, and outwardly amongſt men, live by the faith of our Lord Jeſus Chriſt, *q* in the upright righteouſneſſe and holineſſe, and ſo not of compulſion but of faith, are obedient unto all inward righteouſneſſe, and outward Ordinances of the holy word and ſervice of love, *r* and that is the principall obedience, whereto men are to give the greateſt reſpect; for it is the principalleſt, which the outward ſervices or ceremonies have their miniſtration unto: It is true.

q Luk. 1.

r Mat. 22. 23. 1 Tim 1.

65. Wherefore men ought even before all things, to give the worthieſt praiſe and greateſt honour to the greateſt or beſt, and not to reſpect or eſteem the ſmalleſt, for the principalleſt: Likewiſe to obſerve a difference, between the prudent, good-willing, and ſtable ones, and thoſe that are without underſtanding, evill willers, and revolters, that they miniſter not the ſervices and Ordinances confuſedly or mixtly out of the knowledge, nor diſorderly require the obeying of the ſame, as if any man ſhould

not diſtinguiſh between the ſtate of
of ſuch Diſciples as had obediently
liſhed the requiring of the ſervices,
ined unto the appointed / time of / Gal. 4
er and of the age of Chriſt, or were
tly grown up unto the ſame, and
of thoſe Diſciples that had not yet
liſhed the requiring of the ſervices,
ined unto the appointed time of
of Chriſt, but ſhould give like ho-
to, and eſteem of equall value, ci-
e and obedience.

When a man then miniſtreth an of-
aching, and yet is not entred into
ciples beginning of the Chriſtian
ong the Elders in the family of the
ither hath obediently accompliſhed
teouſneſſe, which is wont to be re-
of the Diſciples from their firſt en-
nto the Chriſtian life, untill the age
lder Chriſt, and even for that cauſe
diſtinguiſh the ſame paſſage in his
rdination; ſurely the ſame man, and
the Congregation that heareth
th ſtray very far from the truth, and
m the right uſe of the Doctrine and
nces of the antient Fathers, tending
Chriſtian life, and from the upright

being of the love of Jeſu Chriſt, and of his holy ſpirit, and do become both together one with another, [namely, the teacher and the Congregation which he teacheth] alike ignorant and unexpert in that which is of value before God, and likewiſe in that which is moſt needfulleſt to be uſed amongſt men, to their preſerving in the godlineſſe.

ſ Exo. 28. 29. Levit. 1. 2. 3. 4. 5. 6. &c.

67. For mark, the ſ Prieſthood out of *Levi*, which is miniſtred after the manner of *Aaron* is upright and good in his right uſe, and is alſo in his ſervice, (with the Law and Ordinances of the Lord, and with the letter, and through the Letter) in the Family of the Lord, very profitable and neceſſary, while the t heire is yet a child, and hath not attained or reached unto the appointed time of his Father or Elder.

t Gal. 4.

68. But the Prieſthood out of Meſſias called *Jeſus*, who is unto his Believers u an High-Prieſt at the right hand of the Almighty in the heavenly being, and a x true light, in the light of the miniſtration of his truth, is much more worthily to be eſteemed, then the Prieſthood out of *Levi*, for the ſame High-Prieſt doth in his office, bring unto the y believers in his name,

u Pſal. 110. Heb. 3. 9. 10.

x Iob. 1. 14.

y Rom. 3. Gal. 2. 3.

[namely

aely thoſe that are obediently grown
nder their tutors and Governours
ll the appointed time of their age] the
ght righteouſneſſe, and the upright be-
of his love, and accompliſheth with
(in their ſpirit and mind) all that
h (with the Letter, and with the Law
ordinance, in the foregoing Prieſthood)
ught and required in the miniſtrati-
f the Elders, whereby the Lord Jeſus
ſt (called Meſſias) is unto his believers
good willing obeyers in their ſpirit
mind, an everlaſting *a* life, and a *b* mi- *a* Joh. 14.
r of the ſpirituall and heavenly goods, *b* Heb. 8. 9.
ſe ſervice alſo with them is done in
c ſpirit, and by the ſpirit, and ſo is he *c* 2 Cor. 3.
them, an heavenly *d* High-Prieſt for *d* Heb. 5.
more, not of the earth, nor of fleſh and 6. 7.
d, but a ſon of the moſt high God, in Eph. 1. 2.
heavenly powers of the inviſible being,
is now in the laſt time appeared and
e unto us the choſen of God (in his
y and triumph) from the right hand of
d his Father: and ſo hath with us (with
ſpirituall and heavenly goods) his mi-
ration *e* in the moſt holy of his Taber- *e* Heb. 7.
e, under the obedience of the love, af- 8. 9. 10.
manner of *Melchiſedech*, to the ere-
g of the perfection.

69. Thus

69. Thus (as is ſaid) Jeſus Chriſt hi
miniſtration even from the beginnin
till the perfection through his Sain
f Heb. 9. Elect, and ſo is in his teaching to his
ple a Salvation from their ſins, and a
g 1 Cor. 15. ſing and reviving *g* from the death
Eph. 2. hath then in that manner with the
Col. 1. 2. ly, with the living, his Believers] hi
ſtration with the ſpirituall and hea
goods: And ſo in the ſame miniſtratio
is manifeſted by his believers, that he
right *Meſſias* and King of the Jews,
h Pſal. 110. the true *h* high Prieſt for ever, after
Heb. 7. manner of *Melchizedeck*, who in his P
hood, is greater and more exce
then the man, becauſe he abideth f
ver.

70. Behold this ſame high Prieſt, i
miniſtration of the ſpirituall and hea
goods, and this noble King of Iſrael
Juda, which ruleth in righteouſneſſe,
of God is choſen to ſuch an excellent
ry, before the foundation of the worl
laid, is by inheritance ſealed, to poſſeſ
i 2 Reg. 7. *i* ſeat of *David* his Father, to the
Iſa. 9. 32. there may be no end of the peace upo
Jer. 23. 33. ſame, from this time forth for ever
Dan. 7. and that ſo he may rule and raign
Mic. 4. an everlaſting peaceable King,) ove
Luk. 1.

houſe of *Jacob*, according to the promiſes.

71. For in this ſort, and to the finiſhing thereof, is he revealed unto men, and publiſhed *k* to the world for a Sauiour, becauſe all people ſhould believe in him, by him inherit the everlaſting life, and ſo confeſſe him, and that ſame is the true righteouſneſſe which is availeable before God, and well pleaſing unto thoſe men which are of a good will.

k Joh. 1. 1 Tim. 3. 1 Joh. 2.

72. Now inaſmuch as the rich bountifull God hath (out of his grace) granted me to perceive, that we are all called and loved to the ſame glory of God, and to the upright being of the love of his Chriſt, becauſe we ſhould inherit with all what is of God and Chriſt, the everlaſting life, and for that the ſame is the *l* principall point of our godlineſſe, therefore have I pointed none unto fleſh and bloud, nor to any elementiſh or viſible things; neither doth my teaching tend to the outward, but from the outward, to paſſe on to the ſame inward and eaveuly, and to Gods Kingdome of heaven, whereof is ſpoken before, to the intent that no man ſhould ſet the conſolation of his ſoul, nor the comfort of his Sal-

l Eph. 1. 5. Col. 1.

vation

vation upon the outvvard nor earthly, nor put his confidence thereon, but only on the upright life of the righteous ſpirit, and u[p]on the coming of the godly glory in Je[ſus] Chriſt, of which things I have (according to my ſight out of the heavenly revelation of God) much and abundantly ſpoken in the *Glaſſe of Righteouſneſſe*, and in this Introduction, mine exhortation is out of love, alſo to the ſame, to the intent we ſhould have an earneſt love, and be provoked with deſire towards it.

73. Which life of Righteouſneſſe, whereof we witneſſe, is inwardly, godly, according to the divine nature, and outwardly brotherly, after the upright humane nature; and that ſame is the upright righteouſneſſe, before God and amongſt men.

74. Who ſo now from the heart ſeeketh God and his righteouſneſſe, and rightly hath regard to the upright life, the ſame perſon will acknowledge that my teaching and miniſtration is of God, and that it tendeth to the upright life: and vvho ſo likewiſe to this end ſearcheth the Scripture for the promiſes, ſhall aſſuredly find, that it maketh mention of ſuch things, and that the Law, the Prophets, and the Apoſtles

oſtles of Chriſt, do all point and vvitneſſe
the very ſame.

75. When the man now according to the truth perceiveth this ſame, then will he (for the love of righteouſneſſe ſake) be alſo inclined there unto, and yeeld his underſtanding *m* captive under the obedience of the love, praiſe God highly for his grace, and through the belief paſſe on towards the upright life in all love. *m* 2 Cor 10.

76. Though he now and then fail, ſtumble, or fall, yet if his eyes of the ſpirit have reſpect to the upright life, and to the love, and that he glaſſe himſelf daily in the *Glaſſe of Righteouſneſſe*, doubtleſſe the ſame ſhall cauſe him to ſee, and ſhall rightly ſhew him his ſpots, and ſhall be unto him, *n* as an open fountain of life, againſt the ſin and way of death. *n* Ioh. 4.

CHAP.

CHAP. XIII.

1. None can know God nor Christ rightly, but in the Spirit of the love. 11. No better grounds than the Doctrine of the love. 14. An exhortation to the obeyers of her service, that they blaspheme not other mens writings, nor condemn any for Sects, but rather allure all to the love. 19. and that they put away the evill as much as they can out of themselves. 20. The despisers are vaine. 23. The consenters hereunto are comforted; not to think they have already obtained, but to labour, and to continue in the Doctrine of the love, till the laying away of the mortall bodie. 32. Not to be dismaid at the enemies, but like souldiers to prepare themselves to the battell. 33. Though we be sometimes hurt, yet to take new courage still. 36. Considering wherewith we are called through Jesus Christ.

TAke it to heart, O ye children of men, and let your understanding be renewed, *a* according to the spirit, to such an upright knowledge as God esteemeth, to wit, with the word of truth, in the spirit of the love, to an assured living hope and good conscience in Jesu Christ.

a Rom. 12. Eph. 4.

2. For who so after the spirit, conceiveth not the same, nor is renewed in his understanding (to the same upright knowledge) under the obedience of the love, in such a one there is no knowledge of Christ, neither

[illegible] be rightly turned to Christ,
[illegible]right belief, but only through

[illegible] the fall from Christ is come, and it
[illegible]ling to the Prophecie understood,
and well perceived, how that the
through the child of perdition (ac- b 2 Thes. 2.
to the mention of the Scriptures)
every respect so utterly blinded, c Rom. 1.
d, and corrupted the understanding Eph. 4.
concerning God and Christ, that
[illegible]reth of men (how wise or learned
[illegible]ney of themselves be) do neither
Father, nor yet of the Son, know d Ioh. 8.
[illegible]g at all. 16.
[illegible]d surely, whosoever doth not sub-
[illegible]understanding, under the service of
, the same man sheweth thereby,
[illegible] without understanding, because
[illegible]derstanding he perceiveth not, how
which hath not the love, hath not e 1 Ioh. 2.
Son, nor the Father; but is with- 4.
[illegible]t and his Church, and can please
no other means; also can neither
[illegible]ver come without the mediator,
[illegible]ve, neither through any other lit-
[illegible]terall wisdome, come to the ac-
[illegible]ledge of God, or attain unto the

5. But

5. But if any now believe not ſame by reaſon of the high regard to knowledge, or by means of any reſpect
f Col. 2. to their holineſſe *f* or ſpirituall humil ſuch as they have choſen or taken to th ſelves, and as is not according to the g miſes, as God in times paſt hath ſpoken *Moſes* his ſervant, and by the mouth of holy Prophets, doubtleſſe they (howſoe
g Eſa. 59. they ſuppoſe or maintain *g* that they h
b 1 Ioh. 2. the light) muſt needs abide in *b* darkn for their unbelievers cauſe, whoſe unbe cannot hurt the believers, neither can Work of God for all that abide back.

6. O deep and unſearchable vviſdome
i Eſa. 40. God! *i* which of the great and high gl
Sap. 9. ous wiſe, or of the ſelf-choſen holy on
Rom. 11. hath ever attained unto thee?
1 Cor. 2. 7. Unto which of them, is thine a known, that hath heard or underſtood t holy word, or thy mind aright?

8. Therefore needs muſt they all in lo lineſſe of heart be humbled under th and become ſubject to thy true love (t they may rejoice them in the truth:) therwiſe they muſt remain blind in their
k Ioh. 3. magination *k* and may not ſee the Kin dom of God, for ever.

9. For ſo long as they through the lo

inclination *l* be not in their corrupt *l* Mar. 18.
ſtanding, turned about by the word
th, and are not well minded to the
e of the love, certainly there can
r unto them no light of the truth,
vation; for God hath foreſeen the
ction *m* in the love, according *m* Deut. 6. 10.
promiſes, and not in the know- 1 Cor. 13.
1 Tim. 1.

Therefore let every one be lowly of
n and humble of heart in his know- *n* 1 Ioh. 4.
even as though he knew nothing,
have regard to the ſervice of the
what it requireth; and let him hope
ng for it, to the intent he may be
rehended therein [that is to ſay in the
ine thereof] for therein is the godli-
underſtood and known; and ſo let
ideavour towards the beſt.

And I hope that I ſhall alwaies to-
the lovers of the truth do even ſo,
ot omit to ſet before them the moſt
for thereunto tend all my intents
eſires, neither know I at all any better
then the teaching and miniſtring of
ly word, under the obedience of the

True it is, I have as far as I might
ned many ſorts of Foundations

and understandings, and have likewise considered and scanned whereon they stood grounded, but there is yet no better thing come to my hand.

13. The Lord grant me his mercy, and strengthen my mind to do and accomplish his will, to the Salvation of men in the love.

14. O ye lovers of the truth, that have humbled your souls under the love and her service, o take (I pray you) the truth to heart, and reproach no mans writings, teaching, nor exhortations, that have their ministration to the righteousnesse, and to the concord, but draw it all under the love, that every one may give up and bring all what he hath taken on, or wherein he is learned, according to his humane imagination, to the communion of the love; give ear only to the godly Word of Life, under the obedience of the love, according to the manifestation of the glorious and godly light, set forth in the *Glasse of Righteousnesse*, and so above all his humane knowledge, love the Concord, and the upright life.

o Deut. 6. 11. 22. Pro. 4.

15. Moreover condemn none particularly by name, and be not offended at any, that your hearts p be not moved to anger, stumble

p Gal. 5. Act. 11.

ſtumble not at any thing, and reproach nor reject none for Sects, but love all them that indeavour towards righteouſneſſe, *q* with a like love, to that upright righteouſneſſe which God eſteemeth, and thus draw all wel-willing ones to the true righteouſneſſe, under the obedience of the love. *q* 2 Pet. 1.

16. And if any man ſeek the truth of you, and his heart be inclined to the love, then joyn your ſelves with him in the love, and ſo ſpeak *r* of the hope which is in you. *r* 1 Pet. 3.

17. For who ſo loveth the good, though yet for a while he be in errour, may for all that come to amendment in the love, unleſſe he ſhould give over his heart in a wilfull contentiouſneſſe, and deſpiſe the love and her ſervice, for his ſelf-minds ſake.

18. But unto every one that will follow, and is well minded to the love and her ſervice, *ſ* unto ſuch reach forth the hand to the unity of the upright life, and that all in the love. *ſ* Eph. 4.

19. If the evill aſſail you, then put it from you, as much as is poſſible for you, untill the ſame evill get a going down in you, and go into ſilence: give it no reſpite to follow after his deſire, but become (according to the ſpirit) *t* ſtrong and firm in *t* Col. 1. 1 Theſ. 3. 1 Pet. 5.

u Deut. 7. 1 Per. 2. the good life, u to a peculiar poſſeſſion of God, even as it is here in this Introduction, and in the *Glaſſe of Righteouſneſſe*, according to the life ſhewed and declared.

20. If ſo be ye caſt this ſame behind the back, to wit, that ye refuſe it, or have no belief nor luſt thereunto, nor do hope thereon; and yet by your ſelf-wiſdom perſwade your ſelves to be wiſe, then are ye vain, and utterly unmeet to the Kingdome of God, and how wiſe ſoever ye be, yet ſhall you be found vain, and without underſtanding, and void of the true light of life.

21. Now if any man ſay, that he is already in the life, and needeth no more, or that it is needfull no more for him to hearken after any other underſtanding, and therefore contemneth this form of the upright life, and his ſervice to the ſame life whereunto we bear witneſſe, and neither hath it, nor indeavoureth towards it, in the ſervice of the love, certainly he is yet x 1 Joh. 2. in the death x and darkneſſe, and knoweth nothing at all either of Chriſt, or of the life which is of God, even as the darkneſſe alſo have never perceived nor known him.

22. If any man then deſpiſe this good mind or ſpirit of love, and with the heart

withſtandeth, and blaſphemeth it;
oth not entertain the upright vertue
love, the ſame man hath beguiled his
eart, and after the requiring of the
edge of the old ſerpent, ſeeketh his
dvantage, and not to do the will of
rd.

But if on the other ſide (O ye dearly
d) any do accept this which we bear
ſe of, for right and truth, let him not
over-haſtily perſwade himſelf,
ne by his knowledge hath already
it; for there muſt at the firſt beli f
ned thereto, and then look whoſe
through the increaſe of God bloſ-
h *y* and is fruitfull, let the ſame man *y* 4 Eſd. 6.
pt the battell in hope againſt that
maketh up it ſelf againſt the ſame;
n have regard to the Word of life,
paſſe on towards it, *a* with patience *a* Luk. 21.
ong ſufferance.

That truely is the right Croſſe of
b which we are daily with good wil, *b* Mat. 16.
obedience of the requiring of the Luk. 14.
of love, to take up *c* in the belief, *c* Act. 14.
we be well exerciſed in the love and
holy underſtanding (whereunto we
ircneſſe,) and not only in the know-

25. Lo to this preſent, I find not know no way els to the life, therefore, whoſoever loveth the ſame, let him endeavour towards it, *d* and ſo abide ſtedfaſt in the requiring of the gracious Word, and of the doctrine of the holy ſpirit of love, untill the *e* laying away of his mortall body; then ſhall he with Chriſt and all Gods Saints inherit the Kingdome of God and the everlaſting life, in the heavenly being.

d Joh. 8.

e Rom. 6. 8. Col. 2.

26. Let every one take heed to his time, and *f* let no man deceive himſelf, with any vaine Opinion, that he do not erre.

f Gal. 6.

27. For if any man *g* loveth or eſteemeth any thing, better then the godly life (which is the very Saviour himſelf) ſuch a one is not worthy of the Salvation, nor yet of the life eternall.

g Mat. 10. Luk. 14.

28. And who ſo taketh not up his Croſſe, and followeth after the godlineſſe with his heart, *h* the ſame may not be his Diſciple, that is, he cannot be taught in the godlineſſe, nor born a child of God in the heavenly being.

h Luk. 14.

29. Therefore it is all nothing, that any man ſpeaketh much of it, if ſo be (with the heart) he *i* follow not after the ſame, yea it

i Eſa. 29. *Mat. 7. 15.*

it is before God much more an abomination, *k* that any man ſpeaketh of Gods righteouſneſſe, with talking or reaſoning, and doth not with the heart follow after it, then any pleaſure or delight unto him, and yet may one find an hundred men, which reaſon and talk of it, where there is not one of them that liveth rightly therein, or loveth it from the whole heart.

k Pſal. 50. Ezek. 33.

30. Notwithſtanding, though men do now and then (through ſome imagination) think they have it, and have nevertheleſſe failed therein, yet are they not therefore to ſtep back, tarry behind, or to loſe the courage, but rather out of the inclination of love, to take good courage again, and to *l* paſſe on towards the ſame godlineſſe, untill that it be in us, and that we (according to the truth, be comprehended in the ſame, for by ſtumbling, falling, and creeping, and by being ſometimes lead, doth a child (at length) learn rightly to goe.

l Phil. 3. Heb. 6. 10.

31. By going wrong, and by hurting ones ſelf, by means of paſſing in unpathed waies, with breaking thorow thiſtles, horns, and hedges, alſo ſometimes by doubting, and then by inquiring (and that ill in hope) men come at laſt, or in proceſſe

of time to the right way, which we
to walk to the life of truth in the
therefore let no man be without cou

32. Though we find our ſelves ſom
without underſtanding, how to ente
h. 6. the life, or the *m* enemies encount
5. us, and ſo hardly beſet us, that we kn
how to get thither, yet let us for a
though it ſeem not credible, take
b. 11. courage or mind *n* in the belief, a
m. 5. forſake the hope, for the hope o
none aſhamed, and ſo give our att
p to underſtanding and infor
4. whereby we may attain thereunto,
the very ſame arm our ſelves, even a
expert ſouldier, that hath a deſire
come a good man of war, armeth
to the warfare.

33. Though at firſt he ſuſtaine
damage, as to be ſometimes wound
ten, ſhot, hurt to death, and by his
to be taken captive, yet taketh h
freſh courage, and abideth firm in h
till he be well exerciſed in the feat
who then is known for a man of wa
one that underſtandeth and knowe
where any thing is to be won or lo
wherein damage or advantage lieth

34. If therefore earthly warriou

old in hope, for the corruptible things
ke; hovv much more then ought we ſo
o be towards the everlaſting uncorrupti-
leneſſe, in caſe we have any deſire or
ope to the everlaſting uncorruptibleneſſe
all, *q* wherein death is ſwallowed up, *q* Oſe. 13. 1 Cor. 15.
id the everlaſting immortality abideth,
here all deſtruction paſſeth away, and in
ſelf as a ſmoak vaniſheth in ſuch ſort,
iat there is even nothing remaining in it
it the pure and clear, the fulneſſe and
irneſſe of all vertues, according to the
romiſes.

35. But a ſlothfull and unbelieving man
iat alwaies feareth, and is *r* negligent *r* Pro. 6. 24.
nd diſobedient hereunto, or a doubtfull
id vvavering perſon, that ſtill doubteth
f errour, wounds, dammage, and loſſe,
ch a one thinketh not upon obtaining
the royall Crown of everlaſting life, and *ſ* 4 Eſd. 2. Sap. 5. Apo. 2.
ierefore giveth no credit thereunto; for
through his unbelief and diſobedience
e diſtruſteth God in his promiſes, and is
lf-wiſe againſt Gods truth and his omni-
otency, and lying ſtill on his lees or
regs, he prieth from far, how it ſhall
ire with the obedient believers in the
rvice of the love; truely ſuch as re-
ain ſo minded, enter not into the King-
dome

2. Take heed to your calling, that whereunto ye are bidden, therein ye may be established according to the promises, that is for to obtain the high price or Crown of everlasting life, for this price or Crown of everlasting life, is not like a Crown of the
d 1 Cor. 9. Kings of this world, *d* which many of them stand for, and is of many greatly desired, and yet there is no more but one that obtaineth it, and becometh King.

3. But according to the calling of God,
e 4 Esd. 2. Sap. 5. we may all obtain *e* Kingly Crowns, and be endowed with one manner fulnesse of
f 1 Pet. 2. Apo. 1. 5. divine treasures, and be all Priests *f* and Kings, according to the promises.

4. Hereunto we are all called to one,
g Ioh. 17. *h* Gal. 3. *g* and in one, no man exempted, *h* the Gentiles as well as the Jews, the Commons of the people, as well as the Magistrates, the sinners as well as the righteous, the poor as well as the rich, the simple as well as the wise, the wives as well as the husbands,
i Eph. 6. Col. 3. the children as well as the parents, *i* the Bond as well as the free, the servants as well as the masters, and the handmaids as
k Act. 10. Rom. 2. 10. Gal. 2. well as the Mistresses, *k* God is no respecter of persons; for all those that turn them to God and love his Righteousnesse, are acceptable unto him.

5. D[illegible]

ny of us, that vve have all in our
nding been utterly eſtranged and
ied from the knowledge of our *l* Rom. 1.
and have cleaved to the *m* ſpirits Eph. 4.
r, vvalking in the death, and *m* 1 Tim.
he light of life, likevviſe in ſun- 4.
ions, and not in the unity of our

'ertheleſſe, that God vvhich is rich
, *n* and vvould not that we ſhould *n* Ezek. 18.
tteth us now ſee through the mi- 1 Tim. 2.
n of his gracious word, and 2 Pet. 3.
his bountifull and kind love, the
our blindneſſe, *o* and the deadly *o* Eſa. 59.
es of our miſunderſtanding, pulling Sap. 5.
: light of his clearneſs, to the intent
vve which are eſtranged from
nd dead becauſe of ſin, might
the love of God the Father, and
the miniſtration of his gracious
: renewed again, for to quicken us
n Jeſu Chriſt, out of the death of *p* Rom. 6.
into the true unity of our 8.
i, to wit, in this day of the coming 2 Cor. 4.
Chriſt in his glory, for had not the Phil. 3.
ius Chriſt been with the Almighty
nnant, *q* we had all in [illegible] eſtrange- *q* Eſa. 1.
as *Sodoma* and *Gomor* [illegible] muſt
needs

needs all in like manner have perished.

7. Sith God therefore doth now shew on us such love, that he profereth his grace unto us, through the coming of his Christ, when as we (in our estranging from his good being) were openly his r enemies, and that he remembreth not our ignorance, to revenge on us such things, but out of the bountifull grace of his love, is inclined to help us, and by the ministration of his gracious word, to reach us the hand, for to pluck us to himself again in his love, let us then also make much of such a f grace, that through the bountifull grace of his love, we may in this horrible time, be reconciled unto him, and not be punished with the wicked world: The rather, for that there hath been enough before hand shewed us, of the horrible s destruction of the wicked world, and of all damned men, in the last daies, wherein few shall remain, or be saved; but not by the Lords fault, for God desireth instantly to draw us all to his salvation.

r Rom. 1. Eph. 2. Col. 1. 2.

f 2 Cor. 6. Heb. 1. 2

s Esa. 13. Ier. 20. 25. Mat. 24.

8. But because there are many now a daies, that t believe not God in his promises, but count him a lier, and x do not regard the time of his grace, neither will be saved, but have much more desire and will

t 2 Thess. 2 Pet. 3.

x 2 Cor. 6. Heb. 12.

iniquity, y and to an unchristened life, y Eph. 4.
ore also in this day, z cometh the z 2 Pet. 2.
of God upon those children of un- Iuda. 1.
; and they shall not be able to escape a Rom. 2.
rrible and fearfull destruction.
herefore let every one convert him
he errors of his blindnesse, a and arm a Eph. 6.
f in the belief, and stand fast in the 1 Pet. 5.
against the wicked, that maketh it b Ia. 4.
p against Gods righteousnesse, the
must be indured with patience, for
nce bringeth forth in us a firmnesse, c Rom. 5.
rsevering in the hope, and hope suf- 8.
us not to be ashamed, but prepareth
the peace with God in the love.
But though now and then it pinch
what hard to shew patience, yet have
ence, d and keep still what ye have, d Apo. 2.
ot back in any case. 3.
Though happily you think that it
heavy, find your selves impotent or
and the waies dark, desolate, un-
l, very long, e small or narrow, the e 4 Esd. 7.
em high to get over, and the gates Mat. 7.
rait to go thorow, yet doubt not Luk. 13.
ore ye beloved, give no regard to
belief, that saith it is impossible; but
riwise with belief and hope enter
for the belefe is strong and migh-
ty,

f Mat. 17. 21. Luk. 17. *g* Heb. 11. ty, *f* she removeth mountains out of their places, vanquisheth the enemies, *g* and is a certain assurance of that which is hoped for.

12. Look then what ye out of belief, and according to the truth do desire in God to obtain, that love ye with whole heart; for the love which in her service, holdeth the heart fast with earnest love, is yet stronger then the belief; *h* and goeth far beyond it all, and not regarding any difficulty, she overcometh it all, for the things sake which she loveth, for the love maketh that light, which appeareth heavy, and bringeth life out of that, which seemeth to be death.

h 1 Cor. 13.

13. Therefore the love is not wearied with any thing, for that which a man loveth is precious in his sight, and he esteemeth it of great value: *i* moreover he regardeth neither losse nor trouble, to get or to come by that which he loveth best.

i Rom. 8.

k 1 Cor. 14. Col. 3. 14. And therefore men are to *k* seek for the most best, that they may obtain the same, and not to respect any of those things, that would oppose themselves, or be hindersome there-against; for who so seeketh not, obtaineth not, who so tasteth not of the sowre, shall not partake of the sweet.

15. If

y man fall, let him rise again,
urt or wounded, believe, so shall
de whole, yea though ye were al-
ead; or were as dead in your minds,
e believe the gracious word and Sa-
n in the obedience of his service of
and put your trust in the power of
ye shall surely live and not abide *l* Joh. 5.
the saving from death *m* is the *m* Joh. 11.
tion and eternall life.

Though ye find your selves even
ed in the hell, and taken captive of
devill, yet fear not but believe, *n* ye *n* Psal. 18.
be delivered and saved from thence. 23. 33. 116.

For the belief and hope towards the
tion, and the love to righteousnesse,
ence of God, neither can nor may
the sinne, death, devill or hell,
y must prevail, vanquish, and bring
ight or destroy, all that is not of

Therefore have neither the *o* gates *o* Mat. 16.
, nor the bands of the devill, nor the
of death, nor the strength of sin, *p* Rom. 8.
e lusts of the world, nor the mind
flesh, any power over such believers,
no hold or to raign over them, *q* but *q* 1 Cor.
ing them all under them as victo- 15.



weakneſſe fall, and be
that we cannot diſcern
death, yea, become ſo
hearted, that we have ſc
f Rom. 7. all to the good, but do d
feel the ſting of death, y
fore be diſmayed, nor d
rather ſo much the more
in the belief, and throu
word of truth, take unt
and freſh courage again,
forwards, keep ſo much
and ſtill have diligent re
that may annoy us to th
life, whereby we may
t Eph. 6 and obedience of the W
1 Pet. 5. vanquiſh it every whit, a
will have our paſſage to

only outwardly after the flesh,
and clean inwardly with the
ding to the spirit, and so give
lves obediently under the ser-
; unto the God of life and his
ord, *u* to a dying in the spirit, *u* Rom. 6.
thing whereunto our will and 8.
rding to the flesh or outward
yed, and keep our selves dili-
m all holy appearances, and
hions, that so then *x* in the o- *x* 1 Pet. 1.
he gracious word and his service
r inward mind for to come to
l being, may be made tender,
owly, and we in like manner
le hearts find our selves *y* ready *y* Psal. 57.
ords will, *a* the end whereof is *a* Rom. 6.
It is true.
h way to the life few do *b* find, *b* Mat. 7.
unknown *c* and hidden unto *c* Mat. 11.
ndings of the flesh; and unto 1 Cor. 1. 2.
s of the world, and her strip-
l.
) is there now rightly inclined
and peace, but those that indure
hings, diffention, and whatsoe-
upon them thereby, until it
nish, and come to nought in *d* Rom. 6.
which have the life and peace 8.
2 Cor. 4.

alwaies before their eyes, and d
with great fervency unto God
ſpirit, that he will be their pow
ſtrength.

23. After this manner ought ve
humble hearts to be minded in
thing that cometh upon us aga
good, for the evill muſt by the g
e Rom. 12. *e* overcomed in patience.

24. Yet not out of our vvorks o
f Rom. 3 povver, *f* O no, but through the b
4. affiance towards God, and ſo abidi
Eph. 2. leiſure in his work, we are daily to p
to God in the ſpirit, that he will
and take avvay, or root out the e
of our hearts, and chooſe and f
good again therein.

25. Hereunto are we to *g* hum
g 1 Pet. 5. hearts before God in his ſervice
that we may find ſuch healthfull g
fore his eyes, in the coming of Jeſ
who now to the Salvation of all t
h 2 Pet. 3. hope in Chriſt, *h* and long for his
cometh to a righteous judgement
world with equity.

26. Oh hereof there is ſuch
written, ſhewed, and teſtified,
but obſerved and underſtood ari
there is great negligence and muc
de

ng among the children of men, for
d many lamentable errours, not on-
he erring world, but alſo in thoſe
erſwade themſelves to be wiſe, and
e the good.

Awake once O thou precious man,
nſider that the eternall God *i* hath
aſure in ſuch unprofitable living, as is
with contrariety unto God.

But if ſo be O ye children of men
e pleaſure in the deſtruction, accor-
o the courſe of the blind world, and
elight in the ſtrange life of the un-
being, go on thus boldly in the ſame,
ſhew no *l* upright obedience to the
, *m* nor amendment from ſinne,
ardly think alſo that ye are certainly
d *n* againſt God, even like the devill
f, and incorporated with the
f perdition, or of the devill that
:th himſelf in the deſire of his er-
by means of the pleaſure or re-
of unrighteouſneſſe againſt God,
ainſt all that men vvorſhip God in,
in his heart or eſſentiall mind, that
ſelf is the Lord, *o* and exalteth him-
like manner, in the hearts of the un-
ng and diſobedieſt men, to a ruling
God, and above the godly nature,

i Ezek. 18. 1 Tim. 2. 2 Pet. 3.

k Sap. 2. Rom. 1. Eph. 4. 2 Pet. 3. Jude. 1.

l Rom. 2. *m* Mat. 3. Lu. 3. 13. *n* Joh. 8.

o 2 Theſ. 2.

and ſo ſetting himſelf in the Tem
p Dan. 8. 9. 12. God, [that is, in mans heart] p he
laieth waſt the Houſe of the Lord,
Mat. 24. like manner worketh in the man,
wickedneſſe, which is not ſoon to
ceived.

29. Truly, who ſo with the de
their ſouls do cleave unto this pe
nature, they are very abominable
doings; for there is none of the
doth good, no not one.

30. Their beſt vertue is a cov
and an abominable hypocriſie bef
and his Saints.

q Pſal. 5. Rom. 3. 31. Their throat is an q open Se
their tongue flattereth, their mou
eth arrogancy, and they deal with
fitable and falſe things.

r Pſal. 10. Pro. 1. 32. Their lurking is r how to be
ſimple, and to oppreſſe the poor
cent with tyranny, not once think
there is a God, which will reve
things, and recompenſe it all un
O yes, he will certainly find them
render them their juſt reward.

33. For if God ſpared not
ſ Gen. 7. 2 Pet. 2. world, but ſ condemned the ſame
the floud becauſe of ſin, nor Sod
t Gen. 19. 2 Pet. 2. Gomorra, t but for their ungodlin

e and brimſtone to fall from hea-
them, to their deſtruction, then
e alſo aſſuredly ſpare this wicked
t recompenſe his vvickedneſſe up-
rn pate.

eing then the Almighty God did
aſt, cauſe ſo great puniſhment to
n the ungodly for their unright-
ake, u how much horribler puniſh-
they worthy of, x that do now
ill world commit ungodlineſſe,
l thoſe former puniſhments upon
ıo in times paſt committed un-
e, are ſet forth before theſe for
that they ſhould fear theſe laſt
f the wicked world, y which
rorld, is reſerved for the fire, that
eriſh thereby, according to the

u Mat. 11. Luk. 10.
x 2 Pet. 2. Jude. 1.
y Mat. 25. 2 Pet. 3.

Chap. XV.

1. An expoſtulating with the man, for his bold wilfull cleaving to the abominations o wicked world. 5. The curſe of ſuch bold 7. The fulfilling of the Law is the way to C but the man by his wiſdome will have waies, by cleaving whereunto the Antichri brought forth, in the hearts of the unbelie 11. This embracing of Antichriſt the man deny with the mouth, and contrariwiſe will feſſe the Law of the Lord, but in the dee doth the contrary. 14. An admonition ag miſunderſtanding of certain Scriptures and tences. 24. Which ſentences he explaineth. firſt, how the righteous ſpirit is procu 34. How thoſe that are taught by the righ Spirit, are no longer the ſervants of the Prop

O Thou man that doſt yet with will cleave to the obominations, vain things of the evill world, wilt t not once fear before the God of all G before the King of all Kings, before wiſdome of all wiſe-ones, before the r teouſneſſe of all righteous ones, and be the higheſt judgement of all Judges?

2. Wilt thou not indeed once remen
a Eſa. 45. that there is ſuch a God, a as requi
b Eſa. 28. righteouſneſſe? yes aſſuredly, he b make up himſelf with the ſame, terrifie earth and fall upon his enemies, for

all not be able to *c* eſcape the hand
his vengeance; for he will *d* cleanſe
e earth of the uncleanneſſe of the ungod-
being.

c Lam. 2.
d Eſa. 4
Ezek. 37.
Eph. 5.

3. Or thinkeſt thou (O man) that God is
ad, and thou ſhalt live? Or that God is
ind, and thou feeſt? thinkeſt thou ſtill to
igne, and that God ſhall lie down under
ee, and be according to thy mind, as
ough that thou wert the head, and God
e feet, and that he ſhould be driven as a
otſtool to be put under thee, and that
s Law, Statutes, and Ordinances,
all ſtill be trodden downe, and for-
otten?

4. Make not too much adoe (thou
earthen veſſell) againſt thy Creator; for
ely thy ſtoutneſſe is too preſumptuous
d arrogant againſt one that is much
onger then thou art.

e Eſa. 28 45. Rom. 9

5. Therefore look into it, all that have
eaſon ſee, whether that all haughtineſſe
f the fleſh doth not exalt it ſelfe above
od, and how gladly every one beareth
ominion againſt Gods truth, and how
at there be many do cover themſelves
th the appearance of holineſſe, where-
th the eyes of many men are bewitch-
ſuppoſing that ſuch haughtineſſe and ap-

pearance

pearance of holineſſe is of God

6. Under which covering of the
f Mat. 24 holineſſe, and under the glory
the Lords Name, the man boldl
on his arrogant conceiving, an
ceth his owne will, and forſa
rejecteth utterly the Law of the m
eſt, and the Statutes and Ordi
his people Iſrael, which God
paſt gave them by Moſes his ſerva
ratified by the mouth of his h
phets.

g Gal. 4 7. For at the end, or g in the
of all the ſame, hath God broug
h Sap. 7. Heb. 1. his Son (the h like Image of his G
to the ſalvation of his people: w
i Mat. 5 of God i is not come to break
but to accompliſh the ſame, to th
that the Law and the Prophets ma
maine in their ſtate and office unti
whereby through the ſame Ch
k Acts 15. Rom. 3. 4. Gal. 2. 3. Eph. 2. may be ſaved or juſtified k from
by faith, and not by the works of
Lo, thus cometh the Kingdome
and the everlaſting life.

8. But whilſt the man hath by
dome, ſet himſelf above the wiſ
God, he hath brought in other La
ſides theſe, which are none of God

and lies, and hath made none account
ié Law of the Lord.

. Therefore are alſo the Prophets
:h are thereout riſen up, *l* found falſe, *l* Mat.24.
lying; and thereout likewiſe doth 1 Tim.3,4
Devill at the end of theſe ſame, bring 2 Pet.2
h the Image of his likeneſſe [namely,
ſon or *m* child of the Devill, full of *m* 2 Theſ
it and lies] in the hearts of lying and 2.
lieving men, to a deſtroying and deſo-
n of the people, and to an abhomina-
vill world, ſuch as is full of wicked-
and falſhood, even like the Devil him-

o. That ſame is the adverſary of God
Chriſt, which is now revealed unto
s a child of damnation, who (for as
1 as the frall from *Chriſt* is come) hath
imſelfe *n* as a God in Gods Temple, *n* 1 Theſ. 2
t is in mens hearts] and boaſteth him-
as a God, and ſo (with his owne
neſſe and wiſdome) polluteth it all,
umptuouſly and proudly with great
neſſe *o* blaſpheming Gods holy Name; *o* Apo. 13
h wicked nature, and adverſary or e-
y of God and *Chriſt*, the man doth
ll reſpects cleave unto, and be-
eth of one nature or coeſſence there-

11. How-

11. Howbeit, that the man
to the adverſary of God and C
dealeth ſo ill and unkindly with
his *Chriſt*, that he will not willi
feſſe with the mouth, but he
ſhamed to ſhew it by his w
deeds.

12. Let every one glaſſe himſ
aright, and then acknowledge
to the truth, whom he loveth, ſe
cleaveth unto, whether to the w
God, to *Belial* or to *Chriſt*, to
mind, or to the mind of God
with the mouth no doubt he wi
God, and to the mind or will
t. 1. *p* but with the deed it will be fo
otherwiſe.

13. In like ſort fareth it alſo
underſtanding of the teſtimonies
ces of Scripture, with the mo
happily will confeſſe, that they
conceived all the ſenſe and und
of the holy Scripture; but to fo
which the ſenſe of the holy teſti
betoken, point to, and require,
omit, whereby it doth ſufficient
that (with the life and heart) the
ded againſt the ſame, and have r
ſtood the holy Scripture.

14. O ye deerly beloved, erre not ſo wholly with the erring blind world, nor with the conceitedneſſe of the letter-learned, that ye ſhould forſake the Law of the Lord: be not alſo *q* too wiſe in your owne ſight, and judge not of all ſentences according to your imagination: for much ignorance hath taken the hearts of men captive, whereby oft times they judge ignorantly, becauſe by their wiſdome *r* they underſtand not the wiſdome of God. *q* Prov. 3. Rom. 12. *r* Mat. 11. 1 Cor. 2

15. It is all reaſonably well knowne unto me with what a perverſe eye the man doth oft times out of the teſtimonie of the writings or ſentences which he heareth, draw a perverſe ſenſe, as it goeth now every where very brief amongſt men: of which ſentences (wherein there do many erre) there is both partly in theſe writings and likewiſe in the *Glaſſe of Righteouſneſſe*, plain Declaration made, and how that many men do erre therein, becauſe they underſtand not the Scripture.

16. But to the intent that no man through any wrong conceiving of the ſentences (which are now much treated of by the man) might receive anie hinderance to ſalvation, and that likewiſe every one may

may be guid
of the *Glaſſ*
right concei
cite certain
uncover and
of the ſame,
but alſo in ma
of Righteouſne
ceiving or figh
one to bewa
ſight, which he
his imagination.

17. True it is,
beginning of my
niſtration of his
under the obedie
certain writings, b
tences happily in t
in the plaineſt ma
s Supra. with the s foreſaid
Family of Love, m
expreſſed them.

18. Alſo in the b
ting, I could not fin
the children of men
communalty of Go
comprehended in the
f 1 Joh. 4. (as is alſo before men
g 1 Joh. 4. laſting God, who is ſ

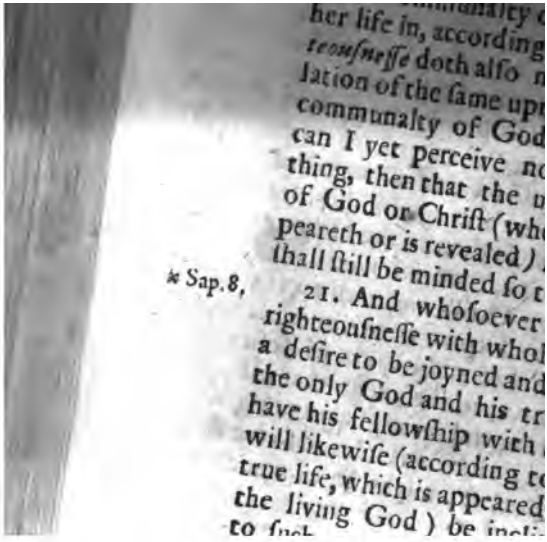
[redacted] love itself, hath in my office or service under the obedience of the love, manifested the same unto me, and so the true Communalty of God or Christ, which also is spirituall, lovely, and upright of life, hath he made known unto me in the spirit, I have also seen, heard, and touched, or felt it, and being of one substance therewith, have my fellowship as one body ⁂ in Christ with the same.

u Rom. 12. 1 Cor. 12.

19. Oh would to God that all men had the grace, to humble them under the love and her servite, that so then in the obeying of the service of love, the same true Communalty of God or Christ, might also every where appear and come unto the children of men; and that in the spirit of Jesu Christ or of the love, to the intent that all errour, contention, and wrangling among them all might once have an end, and so we all one with another, might be of ⁂ one mind in Jesus Christ.

u Rom. 12. 15. 1 Cor. 1. 2 Cor. 13. Phil. 1.

20. But inasmuch as I could not heretofore in the beginning of my writing perceive, or find among the children of men, that true and lovely Communalty which is comprehended in the upright life of Christ, and that all my desire and love was bent to the upright life of the same Communalty,



her life in, according
teousnesse doth also
lation of the same up
communalty of God
can I yet perceive n
thing, then that the
of God or Christ (wh
peareth or is revealed)
thall ſtill be minded ſo
* Sap. 8, 21. And whoſoever
righteouſneſſe with whol
a deſire to be joyned and
the only God and his tr
have his fellowſhip with
will likewiſe (according t
true life, which is appeared
the living God) be inclin
to ſuch

o love, and not with perverſeneſſe of eart, nor in reproach or partiality, that hey appear not unto him in a croſſe or a ontrary ſenſe.

23. For ſure it is very lamentable, that he teſtimonies of truth (which are brought orth to the beſt) ſhould be taken over-nwartly and not aright; becauſe the per-erſe ſight maketh many to judge perverſe-y and falſly, and unrightly to underſtand he director, cauſeth many greatly to ray. It is true.

24. It is recorded in the firſt book of the *laſſe of Righteouſneſſe*, *y* that the upright rocreation of the righteous ſpirit, com-th not of men but *z* out of God only; this ame word or ſentence is very right, yea nchangeable for ever. For otherwiſe God hath never wrought among his holy nes, and yet hath teſtified of ſuch things afterward to come) by the mouth of his oly *a* Prophets, to the intent that men hould think upon his wonders of old time, nd truſt firmly upon thoſe of the time to ome, according to the promiſes, namely, ow that God is the Salvation, and will ſtabliſh his holy Covenant, *b* according as e hath made the ſame with *Abraham* and s Seed;

y 1 Glas. 3

z Luk. 1

a Eze. 36. Joel. 2. Act. 2.

b Luk. 1.



Rom. 12. ble ſouls, c ſtill pe
d Tob. 4. the coming of the p
Rom. 13. ſent to the ſin, but
healthfull grace, as b
cy called to the very
the promiſes.

26. For aforetime
no people of the God
e Eph. 2. e ſtrangers in the Teſt
Fathers, and in the inhe
f Eph. 4. promiſes, and f every
1 Pet. 4. way in ungodlineſſe ,
Idolatries , and were
Lord.

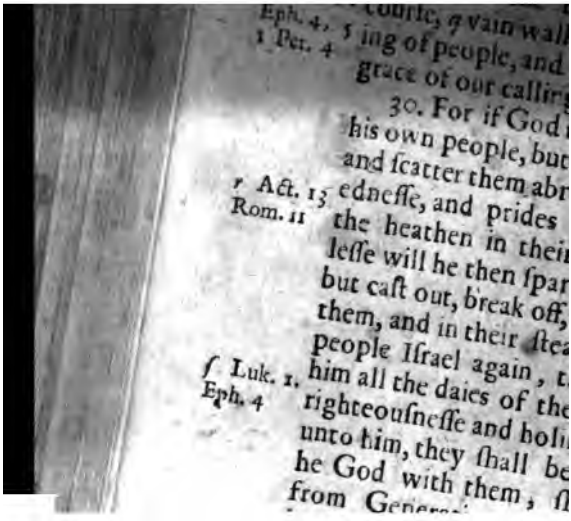
g Luk. 1. 27. But the everlaſtin
forgot not his Covenant,
full of the oath which h
Abraham his beloved, to
h Act. 17. Gentiles, and looked on ht
ignorance, and did in like
ſeaſon caſt off his people ,
hearty love on all the Gener
earth, or heathen, and cauſed

ſage, through his Chriſt, to be publiſhed unto them, *i* to a repentance and amendment from their offences, calling and bidding them *k* to be co-heirs with the Citizenſhip of his people Iſrael, *l* that unto his people Iſrael, he might prepare him an upright people alſo out of the heathen, according to the promiſes and foreſhewing of his holy Prophets.

i Mat. 3. Luk. 3. 13. Act. 2. 3.
k Eph. 2. 3.
l Eſa. 2. Amos. 9. Zach. 8. Act. 15.

28. Hereon ought all Generations of the earth to have regard, and duely to conſider, whether they do accordingly take heed aright to their calling, which is out of grace come unto them from the bountifull God of Iſrael, and whether they do alſo with lowly hearts (as thoſe that are unworthy the ſame) humble themſelves for to obtain the right *m* birth of the righteous ſpirit out of God, to be fellow brethren with the children of the houſe of *Jacob* for to ſerve the living God, and in thoſe daies (when *n* the refreſhing ſhall appear from the preſence of God) to celebrate and glorifie the ſame God of Iſrael with them, what time as he ingrafteth his branches into their right ſtock again, who for the Gentiles ſakes, have been broken off and ſcattered, *p* untill the fulneſſe of the Gentiles ſhould be come in, the treading down

m Ioh. 1. 3. 1 Pet. 1.
n Act. 3.
p Lu. 21. Rom. 11.



Eph. 4. 5 ing of people, and
1 Pet. 4 grace of our callin

30. For if God
his own people, but
and ſcatter them abr
r Act. 13 edneſſe, and prides
Rom. 11 the heathen in thei
leſſe will he then ſpar
but caſt out, break off,
them, and in their ſtea
people Iſrael again, t
ſ Luk. 1. him all the daies of the
Eph. 4 righteouſneſſe and holi
unto him, they ſhall be
he God with them, ſ
from Genera

which I have put in thy mouth, ſhall
part from thy mouth, nor from the
of thy Seed, and childrens-children
the Lord) from henceforth for ever-

In thoſe daies ſhall the treading
of Jeruſalem have an end, and the
of the Lord ſhall be fulfilled concer-
er; and unto her he ſaid, *x* ariſe Jeru- *x* Eſa. 60
be bright, for thy light cometh, and
ry of the Lord ariſeth upon thee;
alſo will the Lord cauſe himſelf to
rd, even to the worlds end) *y* And *y* Eſa. 62
all ſay to the daughter Sion, Lo thy
on cometh, behold he bringeth his
re with himſelf, and his reward is
prepared before him, they ſhall
them the holy People, the redeemed
Lord, and thee [O Jeruſalem] they
ll, the viſited, and not the forſaken

Lo theſe are the promiſes concer-
eruſalem, and concerning Iſrael in the
me; let every one take heed to his
ccording to his calling through Jeſus
, and the end or principal ſcope of all
ouſneſſe, *z* is the love, wherein the *z* 1 Tim. 1
ſes of God are eſtabliſhed; and that
the true a token of the birth out of *a* 1 Joh.
God 4

God, through the righteous ſpirit: It

34. It is alſo there [in the ſame
b 1 Glaſſe. recorded, *b* that thoſe which are
by the righteous ſpirit, are no long
vants of the Prophets, which (for
ſome have read or heard thereof, an
by that meanes forſaken the re
of the Propheticall Word of the A
of Chriſt, before they were (accord
the mention of the Word) confir
their calling, and through the perſ
that they had the truth or Spirit of
they are ſtopped out of their calling
ed to the liking of their owne
c Rom. 1. on, *c* and ſo become vaine in their
Eph. 4. ſtanding.

35. Some would needs accoun
d 1 Glaſſe ſelves free through the Spirit, *d*
3. 4 they have taſted or known the S
Promiſe, and ſo have run forth be
time, and have not by their wiſdo
derſtood the promiſes of God, not
ling of the Gentiles.

36. When the man now regar
his calling (according to the
thereof) rightly, but looketh
ſome other underſtanding, and w
himſelf free through the ſpirit
e Gal 3. the firſt or foregoing ſervice (w
Heb. 7.

h or leadeth thereunto) be accom-
d or fulfilled by him, then forſaketh
ſervice of the fore-witneſſed or fore-
Word, and goeth forth in a liber-
ich yet is falſe, according to his own
before he hath fulfilled his ſervant-
the ſervice of the fore-going ho-
ord, *f* wherein he ſhould poſſeſſe
l with patience, *g* and ſo ſhew forth
ath of Chriſt, upon hope and confi-
of his coming for an holy annointing,
r an upright freedom in Jeſu Chriſt
im.

f Luk. 21.
g 1 Cor. 11

Who ſo therefore readeth theſe
ces in the firſt book, let him obſerve
y what they require, and how they
; namely, that thoſe which de-
o come to the bleſſedneſſe and
me of Chriſt, muſt *h* be at the
ſervants or Diſciples of the righ-
eſſe, deny and forſake themſelves
hriſt his ſake, and alwaies long to
to the true obedience of the righ-
eſſe in all love, *i* not according
ens imaginations, but according
ds calling, that ſo they might live
: in the righteouſneſſe of God, *k*
ot in the ſinne, nor as ſervants
en: this ſame is there diſtinctly

h Rom. 6
Gal. 3. 4

i 1 Glaſ. 14

k Iohn 8
Rom. 6

ſet forth, were it but rig
ſtood.

38. But who ſo hath regar
liberty, and not to the ca
ſalvation, nor in the obeying
.om.6 going Service (*l* to the mo
laying away of the ſinne in
h 4. doth not take heed to the ſa
d.2.3 he may be incorporated t
ct.2,4 ſpirit of Chriſt; the ſame
not onely from the doctr
Word after the manner of
alſo from the wiſdome of
of God, and ſo getteth a deligh
underſtanding; in ſuch ſort, t
ther hearkeneth, longeth, nor c
good any more, but hath a de
and perverſity.

39. Oh! it is ſure very lame
the man out of ſuch a mind
the unrighteouſneſſe, or elſe c
other calling, and practiſeth a
ol. 2. humility, *m* or ſpiritualneſſe,
not for Gods promiſes, no
ce 1 ing of his VVord, *n* in ſuch a ſ
3 hath heretofore ſpoken by the
his holy Prophets from the beg
the world.

the saying, that men should be impartiall, & it ought to be understood. 12. How Common Love is profitable to impartiality. Of those that are outwardly just unto, but unjust before God. 22. Of such as k themselves to be impartiall, because regard no outward Religions, and in the ne space with-hold from God that which 28. Divers rails at all that observe any from 35. How we are to judge of all out- God Services and Ceremonies.

ere goeth also a sentence abroad bong many, (whereof likewise mention is made in our writings) cording to the requiring of Chri- ctrine, men should stand impar- a 1 Cor. 3.

O ye deerly beloved, erre not n any conceit of the imagination, ye regard to the Word concerning right impartialneſſe, and if ye mark e well, you shall understand, that e to be impartiall in the truth, and ose that witneſſe the truth, under dience of the Love, to the intent b Rom. 12 man take part with flesh and blood, 15 the truth, and be in the unity of 1 Cor. 1 e, & well minded to a like life of 2 Cor. 13. Phil. 2 righ-

righteouſneſſe, namely,
do under the obedienc
neſſe and miniſter the
truth, and be compreh
brotherly love.

3. But men may n
with the world, or w
heart and will do cleav
that lie ſtill in the vanit
are not believing nor
any better thing: no,
ceited wife, nor with th
2 Cor. 12 ctious ceremonies, *c* wi
Gal. 3 phemers, and evill ſpeak
1 Tim. 6. ly Word of Truth, and
2 Pet. 2. Love.

4. Truly, with ſuch n
impartiall, but with ſpi
gainſt them utterly, and
the upright nature of
if happily by ſome t
be drawne (to their
godlineſſe) unto the
Love.

d Infra. 18 5. But with the *d*
ouſneſſe (as is aforeſaid
the ſinners (ſuch as clea
to the unrighteouſneſſe,
therefrom, and have a f

righteouſneſſe, under the obedience of the love) men are to ſtand impartiall, and to ſticke faſt unto that which is godly, and that tendeth to the concord and peace.

6. Therefore judge of the impartialneſſe with underſtanding, and put a difference between the godly life, and the life of the world, and try your ſelves, if ſo be you know your ſelves.

7. Look into your hearts (obſerving whom you cleave unto, deſire, and love) how, or with what manner diſpoſition, ye ſtand impartiall, whether ye would rather ſuffer *e* or indure diſgrace, reproach, and contempt, with the Lovers of the Righteouſneſſe, then cleave unto the honour, voluptuouſneſſe and riches, or eaſe of this world: Oh! I feare that many of them boaſt themſelves to ſtand impartiall with the truth, who notwithſtanding are altogether partially minded againſt the truth. *e* Heb.

8. Nevertheleſſe, let no man take unie thing unto him out of any chooſing whether it be out of loathing or of liking, but let every one ſearch his own heart, how he findeth the ſame diſpoſed, & examine once himſelf, whether he ſtand impartiall rightly or not.

9. And

9. And when the man hath [illegible]ed and proved himſelf herein, in ſt that he knoweth aſſuredly how hi ſtandeth, (in caſe he wholly love G his righteouſneſſe, intend the truth Love with his whole ſoule, and de
f Mat. 16. Luke 9.14 deny and to forſake himſelfe, *f* w that is in the world, for the goo ſake) then ſhall he very well kno underſtand a difference between th vers to the world, and thoſe that fr bottom of their ſoules love the righ neſſe.

10. Whereſoever then any upri partiall hearts are found, and that t ſhew forth under the obedience Love, the praiſe of God, the ſalvat men and the truth, out of the love o teouſneſſe, and do point none unto ſi blood, nor to any viſible elements, l ly to the good life of the true eſ Godhead, and are thereunto ſerv to all men, to all concord in the l Jeſu Chriſt, with thoſe are the Lo

godlineſſe, as is pointed out and
ſled thereby, and in that manner to
pp in the good *g* to an houſe or ta- *g* Eph. 2.
ele of the living God or Chriſt, and Apo. 21
e no further reſpect to the outward,
s it is ſerviceable thereunto, to the
, that no man may be bewitched in
rit, but may cleave to the vertue and
e of the love, and that the *b* love *b* Col. 3.
btain a dwelling place or forme in

. Lo, after this manner ought men to
partially in the good, *i* to turn from *i* Eſa. 1.
godly being, and not to maintain the Pſa. 37.
2 Pet 3.

. There goeth alſo a ſaying about a-
divers, that to ſhew the *k* common *k* 2 Pet. 1.
is the moſt beſt means to keep ones
ns impartiall.

. It is true, our writings do alſo teſti-
h things; howbeit, let every one for
it look to it, and beware of his own
nent, that by the *l* ſubtilty of the *l* Gen. 3.
Sap. 2.
nt, or of her nature, or els by the mind 2 Cor. 11.
fleſh, he be not beguiled; the ſaying
lf is very right, but many that marke
e ſaying according to the truth, doe
the ſame with a wrong ſight or un-
nding.

14. For

14. For ſome uſe ſuch ſentence
own ſeekings cauſe, and ſo in ſu
of vertue, their heart (in regard
incorporated with God in the
m Eſa. 29 Jer. 23 maineth covered, *m* and eſtran
God, and many alſo give great re
ſuch ſayings, inſomuch that b
thereof, they do oft-times (acc
mens private conceit) cleave to
ward vertue, which ſurely is the
leſt of all, and do leave the pr
n Mat. 23 1 Cor. 13 1 Tim. 1 *n* or greateſt, which God requi
like did alſo many heretofore
learned in the Law, upon whom
pronounced wo, becauſe they ob
leaſt things of the Law (whileſt t
Mint, Aniſe, and Cummin) a
o Mat. 23 Luk. 11 greateſt matters of the Law, *o* to
ment, mercy and faithfulneſſe.

15. For albeit they obſerved a
ter an outward ſhow, ſo as the
thereby to be righteous, yet was
ly of no value, ſeeing they were n
p Ioh. 15 with whole heart unto God, *p* n
ding to the ſpirit incorporated w

16. Furthermore, divers men
found, which (after the outward
give every one his own, and un
(out of common love) ſhew outw

tly, who alſo carry themſelves
t *q* outwardly they are not to *q* Phil. 3
in any thing, howbeit, they
ly before God theeves and
becauſe they with-hold from *r* Mat. 23
hich is his, / that is to ſay, their Joh. 10
is far from him, and ſtandeth / Eſa. 29
ed unto viſible things, which Ezek. 33. Mat. 15
ard mind, belongeth wholly,
to God.

efore God is not appeaſed nor
h the leaſt, when the heart is
from all viſible and mutable
doth not cleave perfectly unto
aſt endeavour towards it, to
man deſire of God out of his
God will ſtrengthen him to the
his will, and *s* prepare his heart *s* Eccl. 3
nd pleaſure.

whoſe hearts are not thus mind-
o love and cleave unto God *x* Deut. 6
r ſouls, their common love is Mat. 22
ogether unclean, *x* for they *x* Rom. 1
lingly a pleaſure in their own
e, and are yet far diſtant from
love of God, nevertheleſſe they
es perſwade themſelves that
e very beſt conceiving of the
ſe, and ſo proceed on accor-
ding

ding to the common cour
hearts.

19. Therefore there is
between the unpartiall me
their hearts unto God, and
and thoſe men whoſe hearts
worldly things, and yet do
the unpartiallneſſe. For lo
worldly hearts [namely, un
as are turned from God an
Love] is a pleaſure, luſt, and
is unto all the children of
y Luk. 16 *y* an abomination and a horr

20. Wherefore mark well
in what ſtate or being the ri
ty conſiſteth, and out of wh
that men are to exerciſe the
rightly; verily with ſuch ar
z Eccl. 1. 2 of all his mind *z* feareth Go
ned to the upright vertue in
comprehended therein, and
unadviſed heart, which is v
ſtanding in his common-love
partialneſſe that diſtinguiſ
godlineſſe, or the worldly r
one from the other, or that l
a Luk. 12 to run on crookedly and err
b Rom. 1 his reſt or to fix his heart i
Eph. 4 love, *b* according to the cour
1 Pet. 4.

mind of the fleſh.

ot utterly I pray you *c* without *c* Eph. 5
ng, but learn vvell to diſcern
nd let the Lord and his righte-
a pleaſure unto you, and erre
wrong ſight that ſtandeth in o-
nagination, but obſerve judge-
gard the thing which is right

is found moreover a certain
ple, which perſwade themſelves
: unpartiall, becauſe they ſtand
nbound from all outward Re-
od-ſervices, and from all ſuch
Sects, ſuppoſing that in ſuch a
ogether well with them, and
ing they are in good caſe, be-
e ſo free, and have ſuch a con-
ſeth not for ſuch things: they
reſt alſo, that they will not
nſelves about any thing, nor re-
any regard, either of Jeruſa-
n, or els of Gods Communion
do earneſtly care how they
living and welfare, maintain
and vvithall do that which is
ght to every man, having a
t Gods Water run over Gods
us take our reſt.

ding to the common courſe of we
hearts.

19. Therefore there is great div
between the unpartiall men, who a
their hearts unto God, and to the g
and thoſe men whoſe hearts have mi
worldly things, and yet do boaſt ther
the unpartialneſſe. For look what
worldly hearts [namely, unto ſuch h
as are turned from God and his ſervi
Love] is a pleaſure, luſt, and life, that
is unto all the children of righteouſn
y Luk. 16 y an abomination and a horrible death.

20. Wherefore mark well the mean
in what ſtate or being the right unpart
ty conſiſteth, and out of what heart it
that men are to exerciſe the common-l
rightly; verily with ſuch an heart, as
z Eccl. 1. 2 of all his mind z feareth God, and is in
ned to the upright vertue in the love, c
comprehended therein, and not with
unadviſed heart, which is without un
ſtanding in his common-love, and in his
partialneſſe that diſtinguiſheth not
godlineſſe, or the worldly righteouſne
one from the other, or that hath a pleas
a Luk. 12 to run on crookedly and erringly, a to
his reſt or to fix his heart in the eart
b Rom. 1 Eph. 4 love, b according to the courſe of the b
1 Pet. 4.

wo

orld, or mind of the fleſh.

21. Be not utterly I pray you *c* without *c* Eph. 5
derſtanding, but learn vvell to diſcern
e truth, and let the Lord and his righte-
uſneſſe be a pleaſure unto you, and erre
t by any wrong ſight that ſtandeth in o-
nion or imagination, but obſerve judge-
ent, and regard the thing which is right
d juſt.

22. There is found moreover a certain
nd of people, which perſwade themſelves
at they are unpartiall, becauſe they ſtand
tied and unbound from all outward Re-
gions or God-ſervices, and from all ſuch
are called Sects, ſuppoſing that in ſuch a
rt it is altogether well with them, and
at ſo ſtanding they are in good caſe, be-
uſe they are ſo free, and have ſuch a con-
ience as paſſeth not for ſuch things: they
t up their reſt alſo, that they will not
ouble themſelves about any thing, nor re-
ect or have any regard, either of Jeruſa-
m or of Sion, or els of Gods Communion
Saints, but do earneſtly care how they
y get their living and welfare, maintain
eir Family, and vvithall do that which is
all and right to every man, having a
verb: *Let Gods Water run over Gods*
ld, and let us take our reſt.

23. Is not this to have utterly
the life of the truth, and the testi
the upright unpartiallneſſe? Shall
d Eſa. 2 no *d* word of life then, nor ſervi
40, 59 miniſtred, nor any thing thereou
Mat. 5 pected, or *e* longed for? Are ther
1 Pet 1 miſes of God (which concern *f*
e Rom. 8. and Sion) come all to an end?
f Eſa. 51. *g* 2,60&c. the oath of God which he hath
Nu. 14 that the world *g* ſhall be fille
Mac. 2 glory) be thus utterly forgotten
not then gather together his h
h Eſa. 43 gain, *h* from all Coaſts of the ea
Baruc. 5. gracious unto them? Yes aſſurec
Mat. 24 not be ſlack, nor forſlow his tim

24. But alas this is leaſt thou
howbeit, that which concerns t
i Lam. 1.4 they think much of; but *i* whe
Ezek. 8. 9 hath that which is his, or that he
23 (as a ſtranger) without his Sanc
Dan. 8 care they not for; they will be ſ
to themſelves the earthly things
true it is, God hath created for
and for the mans welfare, but t
which God (according to the in
k Lev. 26 hath created for *k* his own dwe
Ezek. 36. for the praiſe of his glory, the
37 *l* 2 Cor. 6 the earthly *l* and corruptible t
l Sap. 2. ſo ſteal or with hole from
[redacted]om. 1

…ns, and are theeves in Gods
…r, and in his earthly created
…s.

…Note once I pray you and conſider,
…er the ſame be a right unpartiall-
…or not; Notwithſtanding in ſuch a
…hey ſeem to be righteous men for all
yea ſuch a one ſhall vvith many wel-
…h paſſe for a brother of the Goſpell,
…uly according to ſuch a courſe (if
…vill come no nearer unto God)
…before God m all theeves and rob- m Eſa. 1
…Idolaters, Adulterers, and Adulte- John 10.

…This is doubtleſſe a great abominati-
…abhorring, that the man tieth him-
…ſuch things as God hath n created n Gen. 1
…good for him, I ſay nothing yet of
…s uſe them ſo unſeemly and inordi-
…, and ſo ſhutteth his God out at
…, and keepeth the godly being out of
…rt.

…Therefore let us learn to ſtand up-
…in the unpartialneſſe, according to the
…and not after the manner of men,
…fore all things) give unto God o that o Deut. 6
…belongeth unto him; [namely, the Mat. 22
…and mind] and likewiſe p uſe that p 1 Tim. 4
…vhich belongeth unto us, to the laud

b Sap. 8 which love the equity *b* and righte
c Act. 4. become one heart *c* and mind, *d* as
d Eph. 4 one God, one Faith, and one manner
tion, in all and with all.

32. After ſuch a manner ought
e 2 Pet. 1 ſtand unpartiall, and to this effect,
the common love, and not to deſire
vvhich is good, or to make diviſion,
to ſtrengthen the world in her wick
but to have a deſire that the zeal to
ouſneſſe, under the obedience of th
might be ſpread abroad among ma
a loathing of the ſin, and all unri
neſſe.

33. Howbeit, to exhort any m
ſuffer not his heart to be bound
tangled with any thing that is ou
very meet, ſo far forth as his h
thereby be turned to have regard t
right vertue of a pure heart and to
f Gal. 3 *f* whereby to be ſubject to the
things no more, but to ſerve
God with a willing ſpirit.

34. Thus or to this effect men ſ
the binding of the heart, and pr
vvards the upright righteouſneſſ
free mind and humble heart to
ſuch things doth God require a
g Rom. 3 Gal. 3. 6 and not the *g* tying to the outwa

30. O raile not ye beloved, and pluck no man from his zeal, to any fleſhly or worldly underſtanding, as ſome have done, whilſt they have turned thoſe from their zeale, that were zealous after righteouſneſſe, and becauſe they could not point them to any better, then that was, which before they had their zeal in, therefore fell they to the world, and became more erring and blind then ever they were before, but in this manner ought it not to go ye dearly beloved.

31. But if there were any godly wiſdome & upright love, men ſhould uſe it in this ſort; that is to wit, they ſhould teſtifie that y which were right and reaſonable, according to the requiring of God and the truth, they ſhould cleave unto God with the whole heart in the ſpirit, and ſo z reach one another the hand to the love, and not reproach nor deſpiſe any, nor yet turn any aſide to the earthly and mutable things, or to any partiality, to the intent that they which had the right teaching and did miniſter the gracious Word of the Lord, might then likewiſe be heard and underſtood aright and according to the truth; and that all zealous hearts might be united a in one band of love, and all they likewiſe

y Phil. 4 Heb. 10

z Eph. 4

a Col. 3.



are not to be ſubject in t
ward things wherewit
but ſhould let themſelv
with to the upright r
ſhould cleave unto that
the true life it ſelf, and w
thoſe outward ſervices.

38. After this manner
not tied with luſting a
outward things, neither
fear or diſliking abhor th
nies do ſtand free for the
rently to be uſed.

p Rom. 14
1 Cor. 8

CHAP. XVII.

In this Chapter is ſhewed the right difference between the true God-ſervice and the Idol-ſervice, and alſo the Ceremonies of eithers Services.

NOw there are certain alſo that (being intangled) make conſcience, that men muſt neceſſarily uſe the Chriſtian Ceremonies (after the counterfeiting out of the Letter) as a Commandement of the Lord.

2. Therefore ſeeing we now find many ſuch people, as in their conſciences are tied or bound, that they muſt neceſſarily uſe the ſervices and ceremonies, which after the teſtimonies of the Chriſtian Services and Ceremonies, are counterfeited out of the Letter, as a Commandement of the Lord, and becauſe they underſtand nothing at all of the difference between the right Services and Ceremonies, and the counterfeit, I could not for the Loves ſake, omit, to ſhew alſo a right difference of the ſame.

3. Thus mark now, ye Lovers of the truth, how that between the true Services and Chriſtian Ceremonies, which are adminiſtred

a Mat. 28 Mar. 16 Acts 2.3 4.&c.

administred *a* out of the true light and word of life, and the counterfeit services and ceremonies which are administred out of the knowledge of the Letter, there must a right difference be noted and observed, and so then must be considered, to what intent or to what sense the true services and Christian ceremonies are Gods Commandement, and whether the services and ceremonies be Gods everlasting Commandement, or else be but annexed

b Gal.3 Heb.7

b or joyned to the everlasting Commandement of God or *Christ*, for to serve the man withall in the obeying of them, and to bring him in to the everlasting Commandement and life of God, and that he should by such a means understand Gods

c Rom. 12

everliving Commandement *c* and *Will*, and live therein: For Gods true Commandement hath been from everlasting, and *d* and remaineth unchangeable, to everlasting.

d Esa.4 Mar.24 1 Pet.1.

e Exod.20 Deut.5.

4. It is *e* commanded in the Law, that men should rest upon the Sabboth day, or sanctifie the same, and such other like; and after that the mouth of the the Wisdome and Truth saith, *f* that the man is not made for the Sabboth daies sake, but the Sabboth day for the mans sake, shewing a

f Mar.2

:nce in Gods Commandement,
ely, between that thing which was
commandement from everlasting,
bideth unchangeable, and that which
ens sake was annexed thereunto] be-
they should understand Gods righte-
sse, and his everlasting commande-
thereby.

And thus were the *g* ceremonies of
w annexed to Gods everlasting com-
ement, [that is, unto that which hath
Gods commandement from everla-
, and shall abide for ever,] because
ople of Israel should out of the cere-
s of the Law, and out of the out-
Godservices of the same, *h* under-
the life of godlinesse and the righte-
sse which God requireth, and so live
n [namely, to love their God *i* with
eir hearts, and their neighbour as
elves] after all the manner of their
s, *Abraham*, *Isaac* and *Jacob*, to
the ceremonies were not comman-
nd yet for all that (being obedient to
ds commandements) they walked al-
in his statutes and ordinances, which
:nce or walking in the upright life,
:quired by the Law, and by the o-
of the ceremonies or outward God-
services,

g Exod. 12. 38. 39. 40 Luk. 1. 2. 3 4. 5. 6. &c.

h Deut. 30 4 Esd. 7

i Exod. 20 Deut. 4. 6. 10 Mat. 22

ſervices, and were publiſhed throu
in the world.

6. But whilſt now that in ti
k Rom. 11 there came a *k* blindneſſe upon t
ed in the Law, inſomuch that th
no difference between the upright
God requireth (which is his co
ment from everlaſting) and t
monies of the Law, which were
l Mat. 3. 17 2 Pet. 1 thereunto, & that the upright life(
in God had his delight) wa
red and come, therefore roſe the
ny controverſies about the ſervic
m Mat. 12. 15, 19, 21, 22. remonies amongſt them that *m*
the upright life, and there fell
queſtions and janglings, and that
law and the ceremonies cauſe; but
no pleaſure in any thing ſave o
loved, the like life of his being,
he had good pleaſure: And t
n Deut. 18 Mat. 17. Act. 3 Commandement, *n* even th
ſhould heare, believe, and
ſame, and live for ever ther
that men ſhould obey the ſervi
remonies adminiſtred out of the
and word of life, to an inco
thereinto.

o Mat. 15, 23. Joh. 9 7. Now inaſmuch as divers
paſt, *o* gave greater reſpect to th

, and works of the Law, then to the
of godlineſſe; therefore they did
ve to the ceremonies and works of the
, and believed not the life that was re-
ed thereby, but fell away from the
t ſtock of the *p* father *Abraham.* *p* Joh. 8
. But the believers (that gave more re-
d to the life of godlineſſe, then to
ceremonies or works of the Law)
de ſtill *q* by the word of life, and *q* Ioh. 6
e not bound, albeit they forſook the
monies of the Law, which were out
he Letter commanded, by the unil-
inate and unbelievers of the word
life; for the ceremonies could not in
nſelves without the word or light of
, extend to any commandement of
d.

. Therefore was the upright life at that
: *r* publiſhed and taught, becauſe men *r* Deut. 18
ld believe the ſame as a precept or com-
dement of the Lord, and be obedient
o his requiring, that ſo (through the be-
:) they might be made free *ſ* from *ſ* Act. 15
ſinne, or be juſtified therefrom, and Rom. 3
ht live thereby with God the Father Eph. 2
in everlaſting peace according to the
niſes.

14. This

10. This communalty or believers of the good life, were as children of the belief and
t Mar. 16. 20 Acts 2. 4. obedience, *t* joyned together to a bringing in to the ſame life, under the ſervice of the holy Word, and the hand reached them thereunto, with the Chriſtian ceremonies of Baptiſme, and the Supper of *Chriſt*, which Chriſtian ceremonies were adminiſtred unto them out of the word of life, and obſerved by them to obedience; yet not for the ceremonies, but for the upright lifes ſake, which (being afterward to come)
u Infra. 23 was *u* required therewith. And thus the Chriſtian ceremonies were not the everlaſting commandement of God, but the word of life was it.

11. Howbeit, the ceremonies were annexed thereunto for an aſſiſtance *x* and
x Gal. 3. 4 Heb. 7 bringing in of the believers into the life, as is aforeſaid, even as the ſame is preſigured unto us, by the ceremonies of the *Catholike Church* of *Jeſu Chriſt*, to the intent that the believers of the holy word, and of the good life or *Chriſt*, ſhould through the ſer-
y 2. Pet. 1 vice of the ceremonies, *y* have regard to the ſame word of life, being afterward to come.

12. Even thus for the good lifes cauſe, and for the mans ſake, are the true Chriſtian ceremo-

ts of the gracious word, and of
t of love now in the laſt time
unto Gods everlaſting Comman-
for an aſſiſtance of all them to the
e of the upright life, which be- ¶ 2 Per. 1
e'u *Chriſt*, and humble themſelves
vice of his love, to the end they
brought thereby to the life, which
verlaſting commandement, and
eth [namely, to *a* love our God *a* Deut. 10
our hearts, and our neighbour as 30
s, and to obtain the ſame *b* through Mat 22
f] even as it is preached and writ- *b* Rom. 3
uſe no man ſhould truſt upon the Eph. 2.
ies, and find himſelf deceived by
thout the upright life.
Nevertheleſſe after thoſe daies of
ſaid miniſtration of the Chriſtian
ies, many *c* fell away from the *c* 1 Tim. 4
ef of *Chriſt*, or of the good life, 2 Tim. 3.
no difference in Gods precept or 2 Pet. 2
dement, wherethrough there are
many become vaine in their un-
ings, in ſuch ſort, that they them-
ow not the meaning of the chri-
monies, nor yet to what purpoſe
re adjoyned to Gods commande-
nd by that occaſion there is ri-
or the Chriſtian ceremonies cauſe)
much

much diſcord and debate, even as it
d 2 Cor. 11 fore it came to paſſe, for *d* the Jewiſh
Gal. 1. 2, 3, remonies.
4, 5, 6 14. Wherefore ſeeing the ſervices o
former Chriſtian ceremonies after the
ter, do bring in controverſie, and are
ſet forth or obſerved out of the wor
life, nor out of the love of *Jeſu Chriſt*
the unity of heart in the love, but o
the letter with different underſtand
and in diſſention, and cannot alon
themſelves extend to any commanden
of God, therefore are not the believer
the good life [namely, the communalty
der the obedience of the love of
Chriſt] bound (as is rehearſed) thereu
as of neceſſity outwardly to obſ
them, but they ſtand free unto them
e Rom. 14 ther to keep, or to omit them, to wit
they ſerve them to peace, and are edifia
f Ioh. 12 unto men; for Gods commandement
the everlaſting life, and that is
g Deut. 10. very love it ſelf, even *g* to love Go
30. boye all things, and our neighbour as
Mat. 19. ſelves.
22
Rom. 13 15. Lo, this (to be ſhort) is the di
rence of the Jewiſh and Chriſtian cerem
nies, and of thoſe of the Family of
Love of *Jeſu Chriſt*, namely, to what p

poſe their office or ſervice is commanded, and to what intent they are annexed to the everlaſting Commandement of God and obſerved.

16. Now there are likewiſe divers people that will not uſe ſome ceremonies (becauſe they judge them as heatheniſh or idolatrous ſervices, and as a forbidding of the Lord) by means of abhorring and fear that they have of them, leaſt any harm or hinderance ſhould happen unto their ſouls thereby; concereing the which it alſo muſt be conſidered, how and wherefore the ſame ſhould be idolatrous ſervices, and a forbidding of God, for every unright uſage hath his occaſion, ſenſe, and ſignification,

17. For whileſt the heathen or the uncircumciſed people (are in reſpect of the knowledge of God, become vain, *h* blind, and inſenſible, (as being utterly eſtranged from the upright life which God eſteemeth,) therefore do they make or counterfeit unto themſelves out of the vanity of their thoughts, ſervices and ceremonies, which the vain hearts that underſtand not Gods Law and Ordinance, are bewitched and bound with. *h* Rom. Eph. 4

18. So then the vaine, corrupt, and

bewitched life [which neither l
eth, nor loveth the living God, n
i Rom. 1 Eph. 4 i righteouſneſſe ; but is rebellion
unfaithfull to God] is Gods h
ding. And out of it have the blind
which know not the upright life,
thereunto their ſervices and cerem
k Deut. 12 k wherefore the contary life t
is the forbidding of the Lord, [
that men ſhall not believe, ſer
be ſubject to the ſame] and not a
heatheniſh ſervices and ceremonies
ſelves.

19. And for the bewitched life
all is idol-ſervice, and againſt Go
which ſuch people as are held ca
der it, or in their inwardneſſe are
ted and bewitched by it, do obſ
l Eſa. 1. 58 Amos 5 Mic. 6 uſe, not for the ſervices, but l for
rupt lives ſake.

20. For albeit they do out
bewitched life of unbelief take or
counterfeit any thing, which men
iſh or Chriſtian ceremonies, yet
m Eph. 2. 4 that which availeth before God,
they are ſtrangers from the life w
God.

21. Therefore ſeeing they a
n Rom. 1 n vain and dark in their under

they know neither the true
ne God-ſervice, nor the Idoll
rvice, therefore neither are
Gods which men call Idols
o the right Idols (but they
ire) neither are their ſervices
, the right Idol-ſervices. For
the Idol-ſervice (which God
r ſuch, and ſhutteth for ever
nd his Kingdome, and will
be in his Temple or Taber-
ardly to be rooted out) p is
or corrupt life as is afore-
ch corrupt life, the people
lden therewith, are be-
ied to the unprofitable and
nich indeed are all Idol-ſer-

o 1 Cor. 8

p 1 Reg. 15
1 Cor. 6
Eph. 5
Col. 3

uch then as the ſervices and
f the vain minded people
iniſtred in their eſtranging
rue righteouſneſſe) cannot
ieartt, whileſt that we are
not be made partakers of
verſe and corrupt life with
ier do ſuffer our ſelves to take
things, q how ſhould their
ices and ceremonies (ſim-

q 2 Cor. 6

ply of themſelves) be in any wiſ
a forbidding of the Lord, or a
r Iohn 4 trous ſervice? r For God is a Spir
the Spirit maketh known unto us,
ſ Deut. 6. 10 Mat. 22 beyond all and above all, deſiret
our hearts, and that therein (as in
t Lev. 26 Ezek. 37 Iohn 14 2 Cor. 6 Apo. 21 Temple) he will t live and dw
onely in the ſame be ſerved and
in all upright righteouſneſſe a
neſſe.

23. Therefore mark this grou
conſider in your underſtanding,
purpoſe God commandeth to k
unto his ſervices and ceremonie
are adminiſtred out of his vvord o
wherefore the heatheniſh ſerv
ceremonies be againſt God:
that the right God-ſervices and
nies do cleave, and are knit to the
and upright being of the living
the right Idol-ſervices and idol
remonies do cleave, and are k
corrupt life and word of vai
tion.

24. Now if ye mark this ac
the truth, then ſhall ye well
u Mat. 15 23 Rom. how or in what ſort u that th
ſervices of the heathen or unc

[illegible]eaſt of before God, and how
[illegible]e outward Ordinances of God,
[illegible]malleſt ſervices in the ſervice
ints, and that God doth moſt of
d that we (through his Ordinan-
eremonies) be joyned unto him,
en (according to the requiring
eremonies) *x* love him with
arts, and our neighbour as our
s, and *y* know him as a true God,
he only is the Lord, and there ever-
ſe.

x Deut. 6 Mat. 22
y Iohn. 17

ertheleſſe it is unto me well known,
idry ſpeeches go about among
ren of men, wherewith they de-
blaſpheme our godly teſtimonies,
ding to their conceit out of the
e or Letter, or out of the imagi-
of their knowledge, do alledge
ere-againſt, ſaying, this is Gods
dement, hereby muſt we abide, or
ods forbidding, who can ſay a-
?

is true concerning the outward,
(out of the Scripture) ſpeak
ch, do make therewith much ſtrife, and diſcord among each other
ſeldom think or conſider that they

t Rom. 16

a Joh. 5 ought to come in the ſpirit,
the Scripture pointeth unt

27. Oh that they all
meaning of the command
bidding of God, according
then ſhould the ſtrife for o
be ſoon ended and laid dow

28. But look into the mat
beloved, whether it goeth no
it did heretofore with the
(when many of them were
b Gal. 3, 5, 6 the outward circumciſion) b
tain cauſed themſelves to be
ſuppoſing out of the teſtimo
Scripture according to the lette
ſame (although notwithſtanding
adminiſtred unto them out of
of life, under the obedience of t
was yet a commandement of
ſuch as according to the letter n
neceſſarily to keep; but inaſmuc
diſtinguiſhed not the ſervices and
nies, which were adminiſtred unt
out of the Word of Life, from the
which were adminiſtred unto them
the letter, without the word and li
Life, neither had the ſight of the
commandement of the Lord, or of

nor yet diſcerned or knew the ſame from the commandement according to the letter, therefore were they *c* lead away with the outward, from proceeding in the ſpirit, and were very miſerably bewitched with the outward, becauſe they thought that even the ſalvation of ſouls lay therein. *c* Gal. 3. 5

29. On the other ſide, there were alſo many among the Corinthians, that *d* made conſcience, and counted it for an abomination, to buy, eat, or uſe the offering of the Idols, after the manner of the heathens ceremonies, ſuppoſing that Gods forbidding and the hurt of ſouls, lay in the outward ceremonies of the heathen, and that of themſelves alone they were Idol-ſervices. But what (I pray you) is there on the one ſide or on the other, or in any ſuch like that concerns us? *d* 1 Cor. 8

30. Verily in caſe we be come to the knowledge of the truth, and to the right diſcerning of this difference, then we know that all the outward ſervices of the heathen (ſo that the heart ſtand free from them) are not of force to *e* defile the inward man, *f* in vvhom Chriſt hath his form. *e* Mat. 15 *f* 1 Cor. 4 Gal. 4

31. Alſo there conſiſteth i
ther ſalvation nor condem
God reſpecteth. For look w
or the vain minded uncirc
do obſerve, as concerning th
g Eph. 2. 4 that is their ignorance, g be
not the true God, neither
thirſt after his upright righ

32. In caſe then that we
h John 17 true knowledge h of the liv
which is our calling,) and de
love his life of righteouſn
rit, ſhall we then ſay, and in
rance reſt perſwaded, that t
after the heatheniſh manne
thing, or that it were the ve
it ſelf, that be far from us.

33. We confeſſe before
truth, and before all that be
i 1 Cor. 8 that there is i no outward
outward Idol-ſervice in h
earth, but that there is on
(whoſe God ſervice requir
righteouſneſſ, and likewiſe
Heb. 8. 9 k miniſtration of the ſpiritua
goods in the living being of
to the ſpirit, wherethrough a
out of the ſame & his ſpiriti

miniſtration in the ſpirit, preceedeth *l* the upright righteouſneſſe, & the unity of the heart in the love, & the true God-ſervice on the earth, whoſe Altar is *m* not made with mens hands, but is prepared of God from the beinning of the world for evermore; & on the other ſide, we confeſſe that all the God-ſervices & Gods of the heathen are but vain *n* mockeries, & for nought els to be reſpected, then for a fooliſh inchantment in the ignorance, wherewith the vain hearts (which know nothing of God, nor of his Law) are bewitched and tied.

l 1 Iohn 1. 7 Eph. 4

m Heb. 9

n Ier. 10

34. Whileſt then the ceremonies which (in contention) men call God ſervices, and as it were Ordinances of Chriſtianity, and which in ſundry manners are brought in out of the Letter, do now bring much wrangling, ſtrife, and diſſention in, therefore buſie we not our ſelves much about them (whileſt that our heart is very little, or nothing at all tied unto them) but rather have more regard, *o* to give heed after the ſpirit unto that which the ceremonies of the Law, and the ſervices of the holy, Church of *Jeſu Chriſt* do require, or whereunto they are adminiſtred and uſed by the holy ones of God, and by the ancient Fathers

o Gal. 5. Heb. 10

Fathers of
out of the
35. Neve
have more
which the ce
holy Church o
do we not ther
ceremonies or
of no value, or
the Spirit of Jesu
p Gen. 17 from us, but we e
Mat. 28 right degree and
Mar. 16. vation is with the
through them) pro
q Rom. 3. 9 vers, q yet not t
Gal. 2. 3 come out of them.
36. For if the salv
the ceremonies, then
lyer, whilst he had not
r Rom. 3. 11 cifulnesse unto men out
Eph. 2. to save them, r but tha
the salvation through the
remonies.
37. Howbeit God abid
s Psal. 116 Rom. 3 cious, s but the man is un
ing; for the man hath fo
t 4 Esd. 7. 8 nant of his God, and hath
his promises, but abused h

n and deſpiſed the right ordinances,
i the miniſtration of them, hath not
led unto the ſalvation of the belief,
et truſted in God, to obtain the ſame
ling to the promiſes, but is * fal- u 1 Tim. 4.
ray from the meaning of the belief,
forth after his own taken on faith,
ith forgotten the rock x of his ſal- x Deut. 32
n. Rom. 9
Nevertheleſſe, though (through infide- 1 Pet. 2.
nd the ignorance of men) the right
the ceremonies, and the meaning of
ne belief, and of the godly promi-
of many men forſaken, y yet is God y Num.
otwithſtanding, and he with-hold- 23
et that which he hath promiſed, for Deut. 4
ly names ſake; hereby declaring, that Rom. 3
ot unfaithfull or lying as the man is, 2 Tim. 2
i everlaſting, z gracious and true z Eccl. 2
towards thoſe that love him, that
is righteouſneſſe from the heart, and
ger and thirſt after it. a Mat. 5

For he b forgetteth not his Co- b Deut. 4
t which he hath made with the Fa-
neither doth he break his promiſes c Luk. 1
ſuch manner as he hath ſpoken
(aforetimes) by the mouth of
ly Prophets, but will (for his

own

own ſake eſtabliſh them, and e
d Pſal. 50 man *d* to ſee his own human unto
neſſe and lying againſt his God, how
the man hath not regarded Gods C
nant nor his promiſes, under the
vices and ceremonies, which were or
ed for him of God; to this end th
e Exod. 12 13. Mat. 26. Luke 22 1 Cor. 11 *e* ſhould think upon the ſame, to th
tent he might be ſaved, according t
promiſes.

f Ro. 9. 11 40. But not *f* that Gods promiſe
eſtabliſhed out of the ceremonies
through the works of the ceremon
g Rom. 5 Gal. 5 no, but *g* in the love, according to the
rit, and according to the truth our o
heavenly being, through the belief, ev
it is promiſed, and as the Scripture m
mention.

41. Wherefore ſeeing that God
b 2 Cor. 4 now out of his grace given us *b* ſuch
neſſe (under the obedience of the
ring of his ſervice of love) in the ſpi
our hearts, therefore look we more
the promiſes, giving heed unto that [
i 1 Tim. 1 ly the *i* love] which the promiſes ar
bliſhed in, then we do upon the like
terfeited ſervices or ceremonies: A
this cauſe we cannot let our hea

[illegible]gled with any thing that is
without the true light and ſer-
love, nor yet yeeld to take part ei-
inſt or with it, but do endeavour
s to the upright *k* righteouſneſſe *k* Eph. 4
ineſſe in Jeſus Chriſt, and to all
in the love and her ſervice.
or thereunto were we and all men
eretofore of God the Father,
the ſpirit of Chriſt, even that we
me through faith *l* to the righte- *l* Rom. 3.
in Jeſu Chriſt, and to his true 5, 8
and that the ceremonies out of *m* Mat. 22
light, ſhould for the ſame intent Iohn 17
able unto us. 1 Tim. 2

ow might one here demand if the
: ſo, why then have ſome yet re-
aking part with fleſh and bloud?
refore do ſome yet make conſci-
emſelves, to account the Chriſt-
ceremonies indifferent unto them
are held captive with affections,
conſcience, *n* inſomuch that *n* Rom. 14
yet obſerve certain ceremonies, Gal. 3. 4. 5
rs againe have ſuch an *o* abhor- *o* 1 Cor. 8.
them, that they muſt neceſſarily 10.
m?

Anſwer.

Answer.

p Rom. 1 Eph. 4

44. Their unbelief *p* and blindneſſe is the cauſe of it, inaſmuch as they believe not the promiſes of God, nor yet underſtand that the ſame are avouched in the ſpirit, but will juſtifie and eſteem themſelves faithfull, either by cleaving to theſe, or by leaving of thoſe ceremonies, and think that before God they ſhould be counted unfaithfull, if their hearts were not ſtedfaſtly bound unto thoſe things, which they *q* have choſen to themſelves; and which without the word of life; and requiring of his ſervice of love, they judge their faithfulneſſe to conſiſt in, not perceiving how unfaithfull *r* and lying themſelves are in their inwardneſſe unto God and his upright righteouſneſſe. For the Lord requireth by his ſervices and ceremonies principally, the inward */* cleanneſſe according to the ſpirit. And even to that end did the old Fathers of the holy Church of Jeſus Chriſt, *t* uſe the ceremonies among Chriſt his believers.

q Col. 2

r Eſa. 59

/ Ezek. 36 Mat. 23 Luk. 11

t Act. 2. 8 10. &c.

45. But becauſe this is not underſtood nor

td aright by the children of men,
know they not alſo what is reck-
them for ſalvation, nor yet
onſiſteth the condemnation.
ſeeing they give reſpect to their
onſciences, and are faſt tied to
; that directeth not to God and
)uſneſſe, they cannot therefore
or underſtand what God requi-
ıem, for their conſciences are
ith ſomething which they e-
holy, and yet is not of God, and
they fear.
: if they came to the ſight of the
ng of God, which only is holy,
eby all viſible things are hallow-
: uſed or miniſtred uprightly, then
ey (through the miniſtring of the
hings) have regard to the everlaſt-
t to the corruptible, either for to
els for to eſteem the outward, a-
profit thereof, as whereby they
any wiſe be accuſed, and would in
love that, which all is comprehen-
d which the ceremonies of the
ıe belief, and of the ſervice of love
and direct unto.
) then the ſumme of all that God
requireth

a Joh. 1
2 Pet. 1
1 Ioh. 1

x Sap. 13
Rom. 1



c 1 Tim. 1 pro[illegible]
d Rom. 12 therby [illegible]
1 Pet. 1. 3 thereunto [illegible]
e Rom. 12
2 Cor. 13 the upright Salvation, w
Heb. 12 choice of in us.

Take it to h

Chap. XVIII.

Wee are exhorted to accept of the proffered Grace, and to grow up in Righteouſneſſe, unto the Glory which ſhall be revealed at the laſt. 3. Not to binde our Conſciences to any outward thing, nor to aſſume any Libertie to our ſelves. 11. To take heed of Halting on both ſides, and of Mixing with the World. 15. We are at firſt called to Sanctification, and not to much Confeſſing with the mouth. 16. Chriſt (indeed) is to be confeſſed: but how?

'Eeing then (Dearly-beloved) that ſuch
)a godly ſight is now in theſe dangerous
nes by Gods Grace appeared unto us,
at we ſenſibly perceive in our ſelves the
vine Calling to the ſame: (which ap-
areth unto us, not out of Fleſh nor
)od; but is brought unto us out of the
ıvenly Truth, or Loyns of Jeſu Chriſt,
'ough *a* the holy Ghoſt, *b* for to cleanſe
r hearts through Faith, according to the
omiſes; the which is *c* the bleſſing and
reaſe of God, that is not tyed unto a-
working of men, but is the power of
)d the Father himſelf, for *d* a pledge of
r Inheritance:) therefore let us take
ed to ſuch an appeared *e* Grace, and
not turn us away in the time of the god-

a Acts 2.
b Acts 15.
c 1 Cor. 3.
d Eph. 1.
e 2 Cor. 6. Hebr. 12.
f Heb. 3.

ly calling of Salvation, but give over *our* hearts (in the belief) thereunto [namely, to the obedience of the Love, in the Spirit] and ſo (with all inclination of love, with lowly hearts unto God; and with
g Eph.1.4. long-ſuffering) *g* grow up and increaſe
1 Pet.2. in the Righteouſneſſe and Holineſſe that are pleaſing unto God, that we may be a ſeat of the holy Triumph of our Lord Jeſus Chriſt in his Coming. Which heavenly cleerneſſe of the godly Triumph, and of the glory of his Chriſt in the Spirit,
b Rom.16. *b* hath hitherto been hidden from the
Epheſ.3. World, and hath ceaſed, becauſe it ſhould
Col.1. be *i* diſcloſed and made manifeſt (in holy
2 Tim.1. Glory) in the laſt time, to the joy of the
i 1 Pet. 1. Beleevers, that hope for the ſalvation of upright hearts.

2. That truly is it which God requireth, and whereunto all Gods Prophets
k Joel.2. have born witneſs: And *k* it ſhall come to
Acts 2. paſſe (ſaith God) in the laſt dayes.

3. Therefore let no man now make to
l Col.2. himſelf any conſcience, *l* nor ſuffer his heart
Gal.4. 5 to be bound or tyed by any earthly outward thing; that he be not thereby hindred for coming to the purity or Sanctification of the heart, which (out of God) cometh to paſſe in the Spirit.

4. Let

4. Let no man alſo take any thing upon him to any intent of Liberty, whereby to live *m* in the apple of conſcience, after the minde of this World. For (in ſuch a courſe) the Liberty ſhould be wholly abuſed, and be unto us an occaſion *n* to uſe liberty according to the Fleſh, and utterly to fail of the upright *o* Liberty in Jeſus Chriſt.

m Gen.3. Eph.4.
n Gal.5. 1 Pet.2.
o John 8. Rom.6.

5. But ſeeing that we have now obtained an upright liberty in Jeſu Chriſt (under the obedience of the Love) in the uſing of the Services and Ceremonies; and that both it, and the manner how we are to uſe the Ceremonies uprightly (in theſe dangerous times, is riſen up unto us in our hearts, and vouchſafed us of God, therefore are we to look into this Liberty after the Spirit, for to uſe it to a growth of the upright life in the Spirit, that there may *p* remain a ſeed to preſervation: for then will the God of heaven (now in the laſt time) make his holy Name, and his ſecret Wiſdom famous and notable, againſt all the wiſe of this World, *q* who by their own wiſdom, do not underſtand the ſecret Wiſdom of God.

p Iſa.1.10. Rom.9.
q Mat. 11. 1 Cor. 1. & 2.& 3.

6. Hereunto let your hearts be inclined, ye Dearly-beloved, and not to the infi-

delitie of the blinde World, nor to the contention of the ſeditious Letter-learned. And
r Eccl. 4. & 27. Gal. 6. in any caſe take heed to your *r* time, ye that are come to ſuch a ſight, and to the holy calling of the godly love; and thank God from the heart (with a cheerful mind)
ſ Tit. 2. *ſ* for ſuch an appeared grace, out of the bountifull kindneſſe of his love, in this laſt abominable time, whoſe end reacheth to
t Mat. 25. Rom. 2. 2 Pet. 3. the deſtruction *t* or condemnation of all wicked men.
u Prov. 4. 7. Let your eyes of the ſpirit, and *u* your whole heart of Underſtanding ſtand ever fixed or bent upon the upright life. Look not about after the corruptible being, but love the happineſſe of preſervation, which is (through the Word of truth) in all love proffered unto you; elſe ſhall you be found empty and without underſtanding,
x Jer. 7. 8. with all the *x* conceited Wiſe of the blind World, which, with all her own wiſdom,
y Iſa. 29. 1 Cor. 1. muſt needs *y* go down, and Gods wiſdome (though unto the World it be a fooliſhneſſe) ſhall in the love ſtand firm for ever.
z 1 Cor. 1. 8. For Gods fooliſhneſs it *z* wiſer then all the wiſdom of the ſubtil wit, or underſtanding of the fleſh. For, if the man ſhould have the right in his wiſdom, doubtleſſe

ſſe God muſt needs be in the wrong.

9. Therefore abideth the Saying ever tedfaſt; a *God only good and true in trying, nd all men (of themſelves) deceivable and ing.* a Pſal.116 Rom. 3.

10. Which deceivable and lying *b* be- g the man ought, before all things, to ef- new, even as a Canker, and with the heart) cleave to none *c* whoſe minde, will, and eſire hath any delight and pleaſure in the ngodly being of the confuſed world: yea, though it were even Husband, Wife, hildren and Kinsfolks, Father or Mother, ſter or Brother, Maſter or Servant; Nay, e he who he will, ſo farr as he cleaveth illingly to the evill. *b* Eccl.21. *c* Pro.1.3. 1 Joh.2. *d* Mat.10. Luk.14.

11. Oh! Take heed to your ſelves, that any wiſe ye go not (with the heart) me or limping *e*, nor halt on both ſides: at ye ſeek not the living God, with re- ining the Divels nature; *f* nor Chriſt, ith keeping the Belialiſh ſpirit of Anti- riſt; nor the righteouſneſſe, by retaining y unrighteouſneſſe, to the intent that in ch a mixture ye periſh not with the wick- erring World, which deſireth to ſerve od and the Divell together. *e* 3 Reg.18 *f* 2 Cor. 6

12. With thoſe which are ſo minded, hold not your hearts common, or at uni- g *Supra* 16

tie ; yo
God an
be ye aga
as withſta
Uuitie in
Mouth ,
b Pro. 4. thing to y
b but with
in the fam
ſervation in
ſteemeth.

13. Neve
Righteouſne
Concord and
after, we are
i 1 Pet. 3. Underſtandin
hope which is
ſerveth to edif
k Eph. 1. to hear ;] and
Phil. 1. rit, and k kno
Col. 1. in all love.

14. Many ha
it is reaſonably w
us) ſpoken of Le
danely, rehearſed
of the Spirituall a
cording to the Hiſt
confeſſed their Un
have not marked

eing they ſhould prepare their *l* hearts *l* Eccl. 2.
ee God: and ſo, by their untimely
, have caſt themſelves into the hands
he World, and plucked a yoak *m* or *m* Act. 15.
len upon their necks, which they were
ble to bear.

5. Keep your ſelves, yee Deerly-be-
d, from ſuch things. For, at firſt, God
th us *n* unto Sanctification in the Spi- *n* 1 Theſ. 4
nd not unto much Confeſſing with the 2 Theſſ. 2
th. 1 Pet. 1.

6. Now, if any man ſay, Chriſt hath
ht to *o* confeſſe him; That is right *o* Mat. 10.
ed, if it were well underſtood. Mat. 8.
7. But, O Beloved! tell me, I pray you, Luk. 9.
r will ye confeſſe Chriſt, *p* whom ye & 12.
v not, or before ye have, in *q* death and *p* Joh. 1. 5.
followed and put him on? *q* Rom. 6. 8
8. True it is, ye have read or heard 2 Cor. 4.
him in the Scripture; nevertheleſſe, Phil. 3.
y have never ſeen *r* his ſhape, and Col. 2.
we dwelleth not in them: and there- *r* Joh. 5.
they underſtand not what they con-

For how ſhould you by any means
eſſe Chriſt, before *ſ* he have his ſhape *ſ* Gal. 4.
u, and that ye *t* be made partakers *t* Joh. 17.
; being? Heb. 3.
9. Know yee not, that it is written, 2 Pet. 1.
that Chriſt ſaith to his Father, *u* I *u* Joh. 17.

of the W
ed, and
and pub
which wa
unto us.

27. He
ſelf, whe
before he
otherwiſe
feſſeth.

28. T
unto Chri
i Rom. 5. is, *i* in h
Gal. 5. righteouſ
1 Pet. 1. ſtand firm
k Mat. 10. & 16. up daily c
Lu. 9. 14. holy Wo
Chriſt, a
our ſouls,
l Gal. 4. a *l* Shap
m Gal. 6. croſſe bec
truth kno
confeſſe h

29. F
him, and
may wee
mouth.
that this
Mat. 7. ſometime

p; *if any man enter in by me, he ſhall be d.*

24. Therefore have regard to the
nd of the Scriptures, how (in all
gs) they point us unto Chriſt, to the
it that he ſhould have his *c* ſhape in *c* Gal. 4.
and that we ſhould be in all up-
t righteouſneſſe and holineſſe *d* par- *d* Joh. 17. Heb. 3. 2 Pet. 1.
rs of his Being, if it were but right-
nderſtood. For it is unpoſſible *e* to *e* Exo. 33. Rom. 8. 1 Cor. 2.
w the Spirit of Chriſt, with an heart
is cloathed or covered with a mind of
Fleſh.

5. If Chriſt therefore hath a Shape in
t, *f* and you beleeve in him, as the *f* Joh. 7. *How men ſhall rightly confeſſe Chriſt.*
ipture ſaith, then may you confeſſe him
itly: Howbeit, not out of your imagin-
nor according to your knowledge out
he letter, as the learned in the letter
the common people do, that are with-
the communiality of the love of Jeſus
riſt; but confeſſe him out of the ſhape
t he hath in you, through ſuch a cleer-
ſe as *g* his Apoſtles confeſſed him by; *g* Joh. 1. Acts 2. 2 Cor. 12. Gal. 1. 2 Pet. 1.
n as it is written,

26. That which was *h* from the be-
ning, which we have heard, which we *h* 1 Joh. 1.
e ſeen with our eyes, which we have
ked upon, and our hands have handled

of

of the Word of life. And the [redacted]
ed, and wee have ſeen it, and do
and publiſh unto you the eternal
which was with the Father, and is app
unto us.

27. Here may every one look into
ſelf, whether he alſo do thus know Ch
before he teſtifie or confeſſe much of
otherwiſe he knoweth not what he
feſſeth.

28. Therefore, we muſt firſt be tu
unto Chriſt according to the Truth;
i Rom. 5. Gal. 5. 1 Pet. 1. is, *i* in Hope, through Faith, into
righteouſneſſe, and ſo, with good
ſtand fiſm thereunto in the beleef, *k*
k Mat. 10. & 16. up daily our croſſe in the obedience o
Lu. 9. 14. holy Word of the Spirit of the lo
Chriſt, and follow him with patienc
our ſouls, to the ſalvation, until he ob
l Gal. 4. *m* Gal. 6. a *l* Shape in us, and his death *m* of
croſſe becom a joy unto us; and ſo in
truth know him, to the intent we m
confeſſe him rightly.

29. For the heart muſt be turned
him, and he into our hearts; and
may wee rightly confeſſe him with
mouth. Or thinkeſt thou, O thou m
that this pleaſeth God, to ſpeak of C
n Mat. 7. ſometimes *n* with the mouth, and ſ
conf

e his Chriſt (not reſpecting among
, or to whom) of whom a man
th nothing at all, and whiles your
: remaineth ſo far eſtranged from *o* Iſa.29.
and from his upright Righteouſ- Mat.15.
id Holineſſe in the Spirit? O no:
:ver taketh it ſo, ſhall be deceived
l.

For, if thine heart be not turned to
and his Service of love, neither be
d to the *p* ſanctification in the Spirit, *p* 1 Theſ.4
ou, through the beleef of the truth, 2 Theſſ.2
or, with inclination of the love, 1 Pet.1.
up therein, then is all thy faith and *q* Eph.4.
ſing unprofitable, and unpleaſing to
nd his Chriſt.

If thou therefore, O man, doſt
deſpiſe, or haſt no regard unto that
is [out of love] held forth, or wit-
unto thee, thou ſhalt ſurely lament
he laſt; namely, in thoſe dayes
Miſery ſhall fall upon thee, and
hou ſhalt ſee the Triumph of the
uſneſſe of Chriſt, *r* in many thou- *r* Jude 1.
aints, coming *ſ* from the riſing of *ſ* Iſa.43. & 49.
n, and going down; from the mid-
and from the North or mid-night;
iat they *t* ſhall with gladneſſe be *t* Iſa. 51. & 52.60. 61.62.
)led (as a Kingdom of God their

Fa-

u Mat.8. Father) unto *u Abraham, Iſaac,*
x Mat.8. & 25. Luk. 13. *Iacob*, and unto all the holy Prophets; *x* an thou then ſhalt finde thy ſelf ſhut out o doors.

32. And therefore now have ye all r
y Pſal.51. Iſa. 57. 66. Micah 6. Pro.1. gard *y* to an upright heart and mee ſpirit, according to the ſpirit or life c Chriſt, and *z* ſeparate your ſelves fro the wayes of all the uncircumciſed an unbeleeving.

33. Howbeit, not outwardly with th
a 1 Cor.5. b Iſa.5. 9 60. 4 Eſd.14. body, or with words; *a* for then muſt y go out of the world, and abide in no plac for the unbeleeving darkneſſes *b* have co vered the world every-where. But *c* ſe
c 2 Cor.6. parate you from them with heart and ſp rit; Beleeve the good in the love, and b
d Apo.18. come likewiſe a light in the Lord; *d* ſhall ye not be partakers of their ungo lineſſe.

34. This write I unto you, ye Deer beloved, for this intent, even to ſtir y up hereby to a pure minde, and to piety which God regardeth: alſo ſ warning of deſtruction to come; and ye may perceive, how that men are to ſ unpartiall (according to the requir
e 2 Pet. 1. the Truth) for to uſe well the *e* cou love, and to know the upright c

of Jeſus Chriſt: whereby to under-
l (ſo much as the Lord, out of his
e, permitteth us to ſee) wherein the
ng of our ſalvation conſiſteth, to the
it that no man, through miſunder-
ling or vain imagination, deceive him-
or be deceived by others.

. If now any man be drawn away,
lead aſide from this good underſtand- f Gal. 1.
vhich we bear witneſſe unto, let ſuch
e turn him again to the Good (that
iclination to Gods requiring be not in
) and lament and bewaile his igno-
:, that the Lord may be gracious unto
; and ſo apply himſelf, with whole
t, minde, and will, to the upright righ-
ſneſſe, which in the Love abideth firm
ver.

CHAP.

ceive of him the vertue of ſalvati
g Iſa. 57. out of ſuch a heart of humility g t
66. ble do always in God finde their ſ
4 Eſd. 8. and not the ſtout hearts, that do n
Eccl. 3. of Gods righteouſneſſe.
Jam. 4.
1 Pet. 5. 6. O God! How dangero
b 1 Tim. 4 is it now b in theſe laſt dayes,
2 Tim. 3 the miſunderſtanding of the chil
2 Pet. 3. men!
Jude 1. 7. What a number of falſe a
mous windes do there blow am
children of men, to the hurt of th
and to a drawing of them away f
Righteouſneſſe!

8. Oh, That there were in ever
hearty deſire to the good! then mi
be protected and defended from
witching of the falſe windes, whi
the heart negligent to the upright
and bring it either to the bewitche
lity, or to the Luſts of the vain wo

9. Therefore it is expedient t
i Prov. 1. regard to Underſtanding, i to ta
2. 3. 4. to the Wiſdom, to eſteem much
8. lineſſe, to account the upright Ri
k Sap. 7. 8 neſſe k for the moſt precious, a
Riches, and to make choice of th
ſufferance, with the foreſightful
Superintendents.

. This did the holy Fathers in times
ive heed unto; *l* and so God taught *l Sap.* 11.
in his wisdome, and preserved them, *Eccl.* 44.
they were not partakers of the plagues 45,46.
e ungodly.

. Wherefore let every one under-
the meaning of the Word aright, and
a right view, that he may know who
and how he ought to apply himself to
ught of God, and to be endowed with
irit, and what manner of people God
hoose for his holy people.

2. Truly not such, *m* as with their *m Sap.* 1.
s cleave unto the world, love the E- *n Pro.* 1.
and in all things let go the counsell of

. Neither yet such, *o* as hang their *o Mat.*
ts in buying and selling, upon cove- *Luk.* 17.
neſſe, or *p* in eating and drinking, up- 21
attony; or in marrying, or being mar- *p Rom.* 13
upon unchaſtneſſe; or upon any vain *1 Cor.* 10
tory rejoycing, whether it be in build-
r in planting; and who in all their
y doe not attend nor have regard un- *q Gen.* 7.
e works of the Lord, as it came to paſſe *r Gen.* 19
: times *q* of *Noe*, and in the *r* times of

For all thoſe, whoſe hearts in the time
ie, clave not to Gods righteouſneſſe,
ad a Luſt, and gave over their hearts

to the vain corrupt things: they marked not the work of the Lord, neither had any reſpect to the preſervation of the Righteous, nor yet feared the puniſhment, which then was ready to come upon all wicked men. Of all this they knew nothing, till the Flood came upon them, and tooke them clean away.

14. Therefore underſtand and know the preſervation of godly men in theſe laſt dayes, and conſider well the meaning, who or which they are, that ſhall be taught of God, and in what courſe they walke (the which we have in ſome meaſure expreſſed, ſ 1 *Glaſſ. f* 7 in the firſt Book of the *Glaſſe of Righteouſneſſe*, and doe here at this preſent expreſſe it:) namely, they are thoſe that t *Mat.* 5. u *Judith.* 8 t have hunger and thirſt after the Righteouſneſſe, u that ſubmit their ſoules to the obedience of the gracious Word, and his *Eccl.* 2. 3 Service, x and continue daily in prayer (not x *Luk.* 18 in many words, y but in the Spirit, with deſire to the Lord and his Righteouſnes) that y *John* 4. *Eph.* 6. *Phil.* 4. they may obtain grace at the hands of *God*, z *Luke* 1 to live z in his righteouſneſſe, with an upright heart, and pure ſpirit.

15. Theſe are ſorrowfull for their ſins, and ſighing over them, ſuffer not their ſoules to be quiet, ſo long as they know or feele

in

in themſelves any vain or naughty Being, which their hearts are tied or bound unto: or ſo long as any thing in them doth reigne over them, which is not GOD, becauſe they may not in all things ſerve their God onely.

16. Theſe that love the good Being from the heart, doe ſeek in God to obtaine the ſame, and doe labour and zealouſly endeavour thereafter: a For they ſeeke and finde, they knock and it is opened unto them, they aſk and receive: not in preſumptuouſneſſe, as though God owed it them, becauſe of their ſeeking, knocking, and asking. O no: they looke not upon their own doings, but labour onely for this, even how to pleaſe the Lord, giving themſelves over thereunto with humble hearts, according to the Spirit, and acknowledge that they are not worthy of ſuch Grace, thus to be accepted and eſtabliſhed in Gods truth and love.

a *Deut.*4 *Jer.* 29. *Mat.* 7. *Luk.* 11.

17. With ſuch humble hearts doe they through the Love and her Service, ſeek to find grace and peace at the hands of God the Father, and not the ſubtile knowledge, b which maketh the heart ſtout and lofty: c but they ſeeke above all, and afore all things, the Kingdome of God, and his

b 1 *Cor.* 6

c *Mat.* 6.

Righteouſneſſe. The which are the gifts of God, that God richly bringeth in the everlaſting life, unto ſuch as worſhip and love him.

18 For thoſe that pray unto him for an upright heart, and for a new and pure Spirit, d he doth not endow with an evill heart or a wicked ſpirit (though ſometimes the evill heart, or unrighteous ſpirit make up it ſelfe there-againſt: yet is the ſame taken away e through the Beliefe, in the Croſſe or patience of *Chriſt*, upon hope of the good that is for to come:) but they obtain faithfulneſſe and truth, f and the righteous Spirit, with an heart of meekneſſe and love. And that is *Chriſt*, or the *Anointed*, which is holy, and teacheth right. It is true.

d *Luk.* 11

e *Eph.* 6.

f *Luk.* 11

19. After this maner do they apply themſelves that will bee taught of God, and his *Chriſt*, out of whom God will prepare him an g acceptable people, to be a remnant for himſelfe in the deſtruction of the wicked world. Yea it ſhall be a h poor plain people: (not after the outward ſight of the eye, but according to the hidden inward man) ſuch as hope on the Lord, and in the Spirit, relye and truſt upon his Name. And theſe ſame, yea ſuch doth God chooſe unto him for his people, for to magnifie his holy Name in them for evermore.

g *Tit.* 1.

h *Eſa.* 41 *Soph.* 3. *Luk.* 12.

which hope for the ſalvation of the
Being, utterly to put out of their k *Prov.* 1
whatſoever concerneth the vanity
behaviour, and everything which the
contrary to God & his Righteouſnes,
nd or tied with, ſo much as in the
hey are able, and ſo to give over
elves to God, that Gods goodneſſe
ave his place in them, and not any
ly Being.

Alſo all lovers of the Righteouſnes
to l reach the hand, and to m exhort *Eph.* 4
nother to the ſame: and ſo in one m *Rom.*
er of Belief, to ſtrengthen each other 15.
rds ſalvation with a good courage. 2 *Theſ.* 5

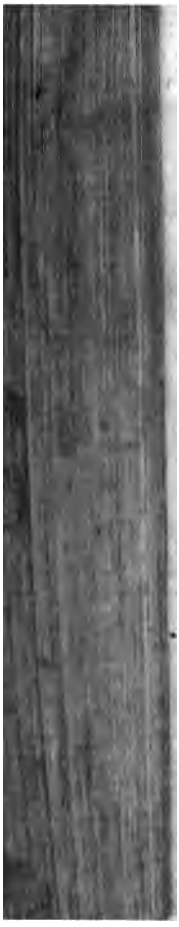
ing to the visible, are covered) bee d
way: and that the pure or cleare [
to say, the spirituall, heavenly, and
q 2 Cor. 3. vered Being of *Christ*] *q* appeare and
in their spirit, to the intent that
r 1 Joh. 4. might *r* know, and cleave fast unto the
2 Cor. 5. *God*, and his *Christ*, in the spirit (even
blessed may he be, is a Spirit) & in a
(wherein the Law and the Gospel
s Rom. 15 Kingdom and the doctrine thereof, i
Gal. 5. filled) might with all their underst
1 Tim. 1. will and desire, live the upright righ
nesse of *God*: *s* and that *God* likewi
t Deut. 4 be the most best beloved, and his
Mat. 22. ousnesse *u* their most pretious T
u Mat. worthy to be esteemed high above
13. 23. Whosoever now doe thus,
2 Cor. 4. inclination to the same, stand in a go
to them belongeth the blessing and
nesse promised of *God*: to whom
x Psal. promised, *x* that they shall bee
82. children of God, and be blessed
John 1. dew of his increase, and be anoi
y Psa. 45 *y* Christians with the oyle of
of his Spirit of Christian nature
out of flesh and blood, but out
holy Divine Being.
24. When the man therefore
joyned unto God, then may he wi

:ly poſſeſſe all things, and underſtand
know, whereout the horrible de-
ction cometh upon the Children of

. Wherefore the man ſhould feare
God, that he might come to the godly
om, and might cleave unto that which
ht and reaſonable, to the intent, that
ight not periſh with the wicked.

. For wiſdom, z is much better then z *Pro.* 8.
d and Silver. Righteouſnes much wor- *Sap.* 7.
and precIouſer, than all Pearles and
ous ſtones; and prudence much more
urable, puiſſant, and ſtrong, than all
es, Cities, and Fortreſſes, alſo mighti-
an the multitudes of the Armed. The
of God doth more quiet the heart in
le, than do abundant Riches in all the
ures and delights of the world. It ſhall
time be found and known to be even

. Unto this holy and divine wiſdom,
ye your hearts, ye dearly beloved, and
e warned in this dangerous time, in
h, all fooliſhnes and ungodlines bear-
way: whoſe end reacheth a to the a *Heb.* 10
horribleſt deſtruction.
For ſo it cometh, which is for to come,
all ungodly being ſhall make up it ſelf



b *Esa.*13. and be amazed, after that
tremble, and quake, and b
the beholding of his own d
ſuffer the vengeance of the
godly ſhall obtain peace.

29. Therefore take heed, f
faſt to vertue, humility, and
c *Apo.*18 ye remain in the ungodlines,
partakers of her plagues.

d *Mat.* 24. *Luk.* 21. 30. Watch *d* and pray, a
or juſtified, and ſtand faſt u
miſes.

1 *Pet.* 5. 31. Obſerve your time,
e *Gal.* 6. cation, *f* and behold in you
f *Jam.* 1. of your ſpirit, in the *Glaſſe*
g *Esa.* 1. and waſh you, *g* with the cl
Jer. 4. the laver of the Love; & be
Ezek. 36 ſpirit, *h* in the Fornace of
John 3. heart, and ſo love that thing
h *Eccl.* 2. and reaſonable.

Chap. XX.

The Author hath kept back nothing that is neceſſary to Salvation. 5. And therefore cleareth himſelf of the Mans deſtruction. 8. Yet if any do know any better thing, he deſireth that they will ſhew it out of love, as he hath done. 10. A Councel to all lovers of the truth, how to behave themſelves. 19. Shewing them what God requireth. 26. He willeth, that men deſire not to have all at once. 30. Many ignorant beginnings, have brought men into divers miſunderſtandings: eſpecially, into ſecurity. 39. From which he exhorteth to return with a new courage, unto the ſervice of the love. 43. Of divers that are diverſly diſpoſed to errour. Some to reſt upon themſelves, ſome upon their Liberty, ſome regard neither ſin nor Grace, ſome ſtraiten themſelves to get the promiſes: and afterward grow inſolent upon their own worthines. 57. Whereof he willeth to beware.

BEhold ye beloved, according to all that I in my labour I have been able to do, whatſoever the ſame be plain, and not to be compared to the ſtile of the ſubtile and

flowred

flowred eloquence) I cannot tell that I
a *Rom.* 16 have (according to the light which is a re-
Eph. 3. vealed unto me, out of Gods grace) kept
Col. 1. back any thing from the man, that serveth,
2 *Tim.* 1. or is needful for him to know either to his Salvation, or else for a warning unto him, of the present destruction, and of that that is to come.

2. Have regard to the time, and respect
b *Eph.* 3. an unpartial heart in the Righteousnes: Be, b established in the love, and be still mindful of the same.

3. I have shewed my service out of the inclination of love: howbeit, I have written against none in particular, but before all understandings indifferently. I have weigh-
c *Esa.* 28 ed the equity, c in the ballance, measured
Eccli. 21. the Righteousnes with the Square and Line, and described the Righteousnes in Letters, according to the life, the inward life out of God, [to wit, his good nature] I have expressed, and the outward righteousnes of man, have I not left out. To the intent, that it might all go rightly forward in the true Beeing, and that no man might be bewitched, or bound with any opinion or bewitching of spirit; but that every one might according to the truth, and in the love stand free in God.

4. Lo,

, God *d* is my witnes, and Heaven d *Deut.*
halſo; that in all my writing, I have 30.
ought nor deſired any other thing, e *Act.* 20.
ſalvation of men in the love. The
his mercy vouchſafe us to find
his ſight, *e* & lead us in his wayes, for e *Pſal.* 86
our hearts by *f* his righteous ſpirit f *Pſal.* 51.
ith, to the end, we may know him *Act.* 15.
ith, and be defended from all the
ld abominations of the wicked

hold and awake, *g* in the ſpirit of g *Eph.* 5.
ds lay hold of underſtanding: look
ſelves, *h* and let not the errors of h 1 *Joh.* 2.
ld delight you. I cleare my ſelf this
re you all, and before all thoſe that
r deſire or be minded to error, or
icked world, that my Councel and
ot ſo.
ny man therefore take pleaſure, or
ted to the world or to her vanity
minations: and do deſire to fix his
ereon. The ſame erreth through
ſing of his own mind. But as for
are my ſelf of his deſtruction.
or lo, I have out of the inclination
called and bidden you all out of
minable World, unto converſion

to

to God, and unto Repentance, and unto Amendment, and have herein warned you all ſufficiently: I have diſtinctly ſhewed you (as much as I might do and ſaw neceſ-
i *Deut.* 11 ſary) both death *i* and life, deſtruction and
Jer. 21. preſervation: I have witneſſed and pointed
Eccl. 15. forth the God of life, which hath made
k *Deut.* 4 Heaven and Earth, his Statutes *k* and Ordinances which ſtand faſt for ever, (wherein all the upright Fathers have lived, and which all Gods Prophets have born witnes of) I have alſo diſtinctly marked out.
1 *John* 15 Therefore ſhall no man (that heareth or readeth our writings, be able to *l* excuſe himſelf, as though that we have hidden the Councel or Will of God from him in any thing.

8. Nevertheles, if there be any greater God, then the God of *Iſrael*, which hath made Heaven and Earth: If there be now any better Law or Ordination, then his Law:
m *Deut.* 4 *m* Or better Statutes and Ordinances, then Gods Statutes and Ordinances, according to his Ordination: If there be any per-
n 1 *Cor.* 13 fecter life then the *n* love, as is witneſſed by
Col. 3. his *Chriſt*: (for through the very ſame was
1 *John* 4. *o* the life aforetimes publiſhed, which is e-
o *John* 1. verlaſting: and on that ſame, or to that ſame everlaſting life, is even our ſervice and pointing alſo.)

Or

if thre be any thing in any body, or if
man hath any better thing, that excel-
the everlaſting life and the Love, which
bear witnes unto, let him manifeſt the
e unto us, or let it out of Love be
own unto us, to the unity of heart in the
ve, even as we to the ſelf ſame unity, do
neſſe, manifeſt and publiſh, the everlaſt-
life, and his righteouſneſſe of the Love
d of the upright being.

9. Or if any man perſwade himſelf, that
knoweth ſome better thing, which point-
nearer or cleaner to the Almighty, than
holy Spirit of the Love and of th ever-
ing Truth doth teſtifie and point unto p *Ioh.* 14.
(by which Teſtimonies, he *p* bringeth,
d leadeth us into all Truth:) Let the ſame
n make himſelf apparent unto us under
e obedience of the Love, with an unpar-
ll mind; and not withhold from us the
oſt beſt, for to ſerve in the unity of heart
the Love, as is ſaid, in upright godlineſſe,
e living God onely; For even thus ſtand-
h our whole heart affected.

10. Hereunto be ye now all armed and q *Rom.* 13. *Eph.* 5.
ll diſpoſed, O ye lovers of the Truth. Be-
re that ye ſleep not, *q* ſeeing it is now
ime to Watch; but awake in the Spi-
: and abide in any wiſe in the Hope,
untill

untill ye ſee the light to the life your
tion.

11. Make not hardly any light ac
of it: caſt it not with the unregarding
in the wind; but have reſpect alwaie
to the good, and this ſervice of the
ſhewed on you; which is in Letters d
bed and miniſtred unto you, to a godl
r Deut. 6. Prov. 4. ſtretching to the Love, turn not aſide
you; but take *r* the ſame to heart
grow therein, to an upright being o
Love. And ſo then ſhew your unpa
ſervice towards one another, accordi
the upright nature and being of the L
For the Love to the unity of the bre
ly nature requireth ſuch things, to t
ſ Eph. 4. tent that the everlaſting true God, mig
ſuch upright *ſ* righteouſnes and holi
pleaſeth him, and in the eſtabliſhme
t Eſa. 60. 61. 2 Pet. 3. his promiſes onely be obſerved; an
earth likewiſe *t* with righteouſneſſe, f
fulneſſe and Truth, be inhabited. Tow
this let us go forward, in a meek ſpirit.

If ye hear any thing that ſoundeth
v Heſ. 8. you ſtrange or *v* abſurd in your eares
be not bitterly minded: but follow
long ſuffering, and blaſpheme nothing.

13. Let every one which is not t
ſpoken to, or to be councelled, runne

with his underſtanding; and grow ye
n ſtilnes, and ſinglenes of heart, x pray- x *Sap.* 9.
God for Wiſdom, and for an upright *Jam.* 1.
t in the Truth; But tie not your hearts
any thing, ſave onely, to the good y *Ioh.* 8.
of the Truth; y For that ſhall make
free.

14 Above all things ye beloved z fol- z 1 *Cor.*
ſtill after the Love, For there neither 14.
nor ſhall be, any thing that may excell *Col.* 3.
. a The Love is the cheefeſt good, the a *Deut.*
th a light to the life, and the Righte- 6.
nes our joy. Hereunto let our hearts be *Mat.* 22
ted: for herein ſtandeth the praiſe of 1 *Cor.* 13
Lord. 1 *Tim.* 1

15. Thus let us forſake all bewitching
he Spirit: and depart from the evill, and
reaſe or grow up in the good: And that
n ſtilnes, and in the hidden wiſdom of
d. For the time peradventure will yet a
le while remain troublous, to ſpeak free-
efore all people, of the Truth and god-
es; For at this time, ſhe is b yet with b *Eſa.*
World much too baſe, but love and e- 59.
em ye her ſo much the more: and gather 3 *Eſd.*
her to your ſelves, for a treaſure in your 14.
rts.

16. All what the wicked world loveth,
the enormities and abominations, that
the

the Miniſters of the wicked world, do gather in their hearts, and all the envy, contentiouſnes, & ſtrife of the obſtinate Teachers againſt us, and out moſt holieſt ſervice of the Love, caſt and hurle them all out of your hearts, and inwardly have nothing to do with them; For their inwardnes is full of vanity, falſhood and maliciouſnes, and their joy is onely in their fooliſh knowledge, and in the earthly and tranſitory things.

17. But let your hearts be full of the *life* and being of the true God-head, and your joy onely in his righteouſnes, that therein ye may live, in the Spirit, and according to the Truth.

18. Let it be a pleaſure unto you that God becommeth Lord and King over all. Have a deſirous heart to the good, to the ſame reach alſo *c* one another the hand, & retaine
c Eph. 4. no offence of miſ-doing one towards ano-
d Eccle. 28. ther; but exhort to amendment, *d* and forgive in the Love, that ſo we may grow up
Mat. 6. with each other, in one band of Love unto
Col. 3. the godlines, as a reconciled or *e* acceptable
e Tit. 2. people of the Lord, through *Ieſus Chriſt*, ſuch as have found grace, and mercy at the hands of God the father, for to inherit his promiſes, & to ſerve him with pure hearts in all love.

Behold,

Behold, to be comprehended herein,
ſe which is everlaſting: and to reach
other the hand to the ſame godlines,
ort to amendment of life, and to re- f *Hoſ.* 6.
man his ſins, is the *f* Mercy which *Matt.* 9.
quireth of us, and not Sacrifices.
e requireth Righteouſnes, and hates
odly being; He ſheweth his long-
g towards them of good will, *g* g *Eſa.*
areth their infirmity or weaknes, as 53.
t would not have any man to periſh *Heb.* 2.
rn back.
For a willing heart, is a delight unto
and a broken or troubled Spirit, *h* h *Pſal.*
ins cauſe will he not deſpiſe. 51.
A good confidence towards his
f a converting ſinner, is a joy unto
and it cauſeth alſo a joy in the hea- i *Luk.* 15.
ening.
herefore *k* let no man be diſmayed,
t-hearted: but let every one from k *Deut.*
m, upon hope in the Beleef; apply 20.
m to the good: and *l* poſſeſſe his *Eſa.* 55.
ith patience, unto the godly pro- l *Luk.* 21.

et no man take any yoak upon him,
is own choice, leaſt by ſome means
nableneſs, he fall into a loathing to-
he good: but grow up by little and

little, and profit ye ſtill from time to time.

25. Keep alwaies what ye have: go not
m *Apo.2.* *m* back in any caſe, that you looſe not the Crown of Salvation. Go ſtill forward increaſing in the good, and in the knowledge
n *Heb.6.* of the holy underſtanding: *n* and ſo paſſe on towards the perfection.

26. Nevertheleſſe, deſire not to have every thing at once; but grow up in the
o *Heb.5.* good, from the *o* beginning of the Chriſtian life (That is, from the repentance for ſin,
p. *Matt.* 3. *p* to go on in amendment of life, and to abide ſtedfaſt therein, even to the *q* end) un-
q *Matt.* 24. till the true life of perfection: That is, *r* un-
r *Eph.4.* till the old age of the Man *Chriſt*. The which is inwardly to obtaine the Love eſſentially.

27. And that is the perfection of our godlines, wherein we are to grow up, from the begining of our turning to God, and to the entrance of the firſt School-rule of the Chriſtian Doctrine of the gracious Word, and his Service of Love; untill we be eſtabliſhed in God and his true Love, according to the Promiſes.

28. If therefore any man love the good, and his ſoul deſire to inherit the ſame, let him go thereunto with an humble heart: and follow after it out of underſtanding,

ignorance grieve not his ſoule.

For there have been many in times that would by force, have all the righ-ſnes all at once, and would feine, accor-to their fancy, conſume and deſtroy the :ogether by heaps; but they have fal-ıto greater and grievouſer ſins.

›. But in aſmuch now as many begin-ſ, are with lack of underſtanding taken nd; therefore divers men, are become ſtfull to the ſ Righteouſnes, and have ſ *Mat.* 24. :d themſelves back again: and do cleave e world, and to her miſunderſtanding, : than ever they did before.

ı. Divers others perceive no difference 'een the illuminated and vnilluminated ; and ſo whiles they are not yet illumi-themſelves, they give regard both to)wn Imagination of the Knowledge, to the Precepts of unilluminated men : they truſt upon ſuch things: & ſup-hat in ſuch ſort all is well with them.

They diſcerne not alſo the life, from th in their inwardnes, nor yet the t *Pro.* 4 r of Councel & Doctrine, whereby v *Apo.* near to the living Commandement nd to live therein.

lany others hold v at a ſtay, and ghteouſnes: neither do they aske.

hunger, nor thirſt after it: and do
go backwards nor forwards, which is
a great ſhame.

34. It were better for one, to ſuf
and then ſome Inconvenience for lac
perience *t* ſo that he abide in the
than to hold himſelf ſtill, or idle
righteouſnes before he be come to t
vation.

35. For albeit one do ſometim
ſtumbling and falling, ſuffer ſome
venience, yet he riſeth again for
bewaileth his Ignorance: and
taketh a new courage again, wi
circumſpect underſtanding in the
againſt the craftines of the ſin; and
Eph. 6. profiteth and increaſeth in the righ
neſſe.

36. Now when a man perceiveth
aware of the gaine, to wit, that he
eth in the good; then is he of good
and much ſtronger in the beleef, and
in the hope. Thus, in proceſſe of ti
groweth up in the Spirit of the
untill he come to the perfection: t
the Love.

37. Wherefore the loſſe teach
dence and Wit, for to attend unto
with underſtanding, but the

ſt maketh firme, in the hope, and
ſ a gladnes in our hearts. When as,
e in vndefire to the righteouſneſſe,
be y neither hot nor cold, but luke- y *Apo.3.*
is by all meanes to be vtterly diſ-
nded.

I eſteem in this behalf, much better
man, z who like the loſt Sonne, hath z *Lu.15.*
nd conſumed all his Treaſure and
and out of great poverty turneth
in, and ſeeketh at his Fathers hands
me of a ſervant (out of which hum-
man commeth again to his riches:
ugh ſuch loſſe getteth vnderſtand-
w to govern to a multiplying the
f God) then of ſuch a lazy, ſloth-
d ane loitering man, as for fear of a *Matt.*
burieth his Talent: and will neither 25.
ine nor loſſe therewith. *Luk.19.*
ereof beware, ye dearly beloved,
bury not that little which you have
of God, nor yet with-hold or with-
urſelves for any manner of cauſe,
is our vndeceivable and moſt holieſt
f the Love.

For though that many people, have
hrough the ſundry partiall inſtiga-
men, (riſen up before our ſaid ſer-
en *intangled*, and darkned in that

understanding; and that therefore they could not rightly know the truth in her degree; but did oftentimes ſtumble, fall, and and ſuffer harme; yet, all ye that *love the* Truth with us, and have likewiſe *fallen in* the ſame, learne Prudence now thereby: and turn again *b* into the way of righteouſneſs. Refreſh your ſelves in the beleef with a new cheere; and ſo through the ſervice of the holy Word, be ye renewed in your vnderſtanding under the obedience of the Love.

b *Eſa.*55 *Jer.* 3. *Ezek.*18.

41. Under the ſame ſervice give eare to the Elders of the holy underſtanding, *c* and follow not the Will or Councell of your own mind; but *d* with the Elders, under the ſervice of the Love, follow the minde and *e* Councell of the Wiſdom, and alwaies keep your ſelves with the Elders in the family of Love, *f* to the concord, and to the multiplying in the good, aud of the peaceable Kingdom in all Love.

c *Deut.*11. d *Eccl.*6. e *Pro.* 1. *Eccl.* 16. f 1 *Theſ.* 5. *Heb.* 13.

42. Become not wavering in any wiſe; But in caſe ye ſtumble, or fall, yet riſe again; and think, that it is ſometimes better, that a child do in his good willingnes commit an error, or that a thing be done of him yet unperfectly, than that he ſhould remaine brutiſh or untaught. Be not afraid, g like

unfaithfull Servant, that buried his ters Talent: which was not very well n at his hands. g *Matt.* 25. *Luk.* 19.

3. Men may finde divers that will take great heed to themſelves, leaſt they ild be deceived or beguiled, and ſo will onely upon themſelves; But becauſe ſo ſtaying upon themſelves, give no l to the grace under the obedience of Love, therefore remain they ſuch as they and come not at any time to the light e or day of Love: but abide ſtill in the ivity of the blindneſſe, becauſe they w not her blindneſſe, or bands of her neſſes, wherewith they are bound.

4. Some others will in their unregene- eſtate and deprivation, account them- s free, and will not be ſubject unto a- ing, neither to the Scripture, nor to Teaching, nor yet to the Service of ; and therefore in that ſort do ne- ome to the *h* Freedom of the children od. h *Ioh.* 8. *Rom.* 6.

5. For in aſmuch as they have not per- d, nor obſerved in the ſight of their rſtanding, the bondage of *i* ſin, nor her inion; therefore remain they unprov- d unexperienced: neither do they ſigh *k* complaine for the yoak of ſin, which i *Ioh.* 8. Rom. 6. 2 Pet. hath k ſer-

hath taken them Captive; and do know nothing at all, either of the Bondage, or of the Freedom, nor yet that they are ſo utterly deprived, or eſtranged from God and his Chriſt as they are.

46. Now men may alſo finde divers, that are altogether light-hearted, and clearly-minded: and ſo, in the range of their miſunderſtanding, have taken unto them, *l* a
l *Eſa.* 59. falſe light or conceited knowledge. Theſe according to their naturall underſtanding are well at quiet: their hearts are not once grieved for their miſ-doings any more. They have alſo no regard, either of ſin, or of Grace: they fear no Condemnation, nor hope for Salvation, or for any Redemption.

47. When it goeth well with them but in their creature, and in their Occupation or Trade, then are they content, and ſay, *God be praiſed, we are in very good caſe: we are rid of all intanglement of heart: We ſhall get our living godly and credibly, and tayle us our ſelves with any thing.*

48. But alas, howſoever the godly nature,
m *Heb.* 6. or the Image of God *m* be troden down in them, and conſtrained dayly to ſuffer the death of the Croſſe for their ſins, that paſſe they not once for,

49.

19. Because they will not suffer with the
dly nature, n or Christ, against the sinne, n 1 Pet.
ry, desire even nothing else, but accord- 4.
ſ to the flesh to sit still in ease, and look o Phil. 3.
at in this behalfe crosseth them, that
kon they to be utterly evill and naught:
l and so wax wanton, or lustfull in the
ſh, and licencious, or light-minded in
ir Spirit, following still p that which p Sap. 2.
eth them, after the property of ignorant Rom. 1.
ples: and despiſe the godly Counſell of Eph. 4.
: Elders; as also the wisdom, and unity
der the obedience of the Love.

20. These are surely in very bad case, al-
ough they think not so; For q they have
consideration on the work of the Lord, q Esa. 5.
r on the work of the Devill; nor any re-
d unto that that shall perish, nor desire
that which shall continue; This verily is
mentable misery, the Lord keep us from
h a Plague.

21. Again, some may be found which do
dure much straightnes in dying from sin,
: to receive the Promises which are made
reunto, according to the Scriptures; and
t they might so become honourable
nts, and be also respected therefore. Yea
y regard no affliction, so as they may re-
ve or get that; and thus they fall into a

choosing

and have ſo much knowledge, & do
unto them, that they are then hol
that God on the other ſide is indebt
to them, of all the Promiſes, and
Bleſſing mentioned in the Scripture,
well aſſured hereof, that it doth of rig
equity appertaine unto them.

53. Now becauſe they have choſen to
ſelves ſuch an opinion, they ſuppoſe t
Scripture witneſſeth of them, as the
of God, and that likewiſe in regard
holineſs, the honour of Gods P
belongeth unto them. They hol
ſo greatly of themſelves, that they

ſt; yea, they are ſo exceeding proud
n their own knowledge and righteouſ-
, as if there were no God any where
ſave onely with them, according to the
rledge of their cogitations; and as
gh that the true God, had utterly ex-
d all others his creatures.

. Oh! What an abominable thing is it
ſume and feine to ones ſelf ſuch a ſpiri-
conceit? For thereout is able to ſpring
: abomination and wickedneſſe, ſuch as
ich worſe then any fact of open ſinners.

. For there is no greater ſin, then a r *Act.12.*
nal pride; r in which the man aſcribeth
neſſe to himſelf by his works, and ex- ſ *Mat.12*
himſelf therewith; ſ which laſt error *Luk.11.*
ich worſe than the firſt.

r. O ye dearly beloved, beware of ſuch
ure of bold arrogancy, that you be-
e not back-ſliders thereby, from the ſin-
humility and meeknes of the upright
g of Jeſus Chriſt; and that you fall not
the abominations and dreadful puniſh-
ts of ungodly Men.

The

Chap. XXI.

1. Of the upright hearts, and their lowly eſtimation of themſelves. 8. The ground of upright repentance is ſhewed in the thirteenth chapter of the third Book of The Gleſſe of Righteouſneſſe.

MOreover, men may alſo finde divers upright, and wel-willing to the righteouſneſſe, who in all obeying of the holy and gracious word, under the obedience of the Love, endure great ſtraitnes, for the righteouſneſs ſake; who alſo regard no ſtraitnes ſo as they might obtaine but ſuch Grace, *a* that the Sinne might not have Dominion over them; but that they might be *b* freed from it, for to ſerve in righteouſneſſe, and love the living God onely, and to be obedient to the requiting of his word, not thinking what they are then worthy of, or how they are then to reign, or what doth then belong unto them.

a *Rom.* 6. 14.
b *Ioh.* 8. *Rom.* 6. 18.

2. O no, their thoughts reach not ſo far; but they are ſtill inclined for to walk brother-like in the Love, and with earneſt deſire to do the will of the *Lord*. They have regard unto Gods Promiſes, truſting even upon

n him, that God is true of his word, as
that sheweth his Grace on such as love d *Esa.*
, d and are lowlie of heart. 57.66.
. When as they have now, with sin-
ies of heart shewed all obedience, in the
ice of the gracious Word of the Lord,
of his holy Spirit of Love, suffered much
f and affliction for their sins cause; and
e tasted of the refreshing or annointing
the health of their souls, then become
y but so much the more lowly and hum- e *Rom.* 12
af heart e and so much the more bro- 1 *Pet.* 1.
ly and peaceable towards all men; and
at themselves unworthy of such grace:
hier know they how they shall be able
e serviceable enough in the Love.
. They esteeme moreover very little of
r own word, that ariseth out of them-
es according to the flesh; but the rea-
ing of the serviceable Word of the
d, where-under their hearts stand hum-
submitted, to all upright righteousnes
. holines, they make great account of,
hold it very worthy to be obeyed unto
recover the life of righteousnes, which
inistred & set forth in the service of the
:, they cleave unto with all their hearts,
above all praise it exceedingly; and glad
would that all men were in the godly
ness,

nature and brotherly love, obediently thereunto.

5. These shew always towards God his service of Love true humility and fear, and towards men true love, faithfulnesse, and Truth: and do not desire according to the foolish pride of the world praise or service of men to themselves rather that the righteousnes in the might have his proceeding, and all people might under the obedience of Love serve God, and inherite the grace Christ.

f Eph. 4. *g Matt. 13.* *h Psal. 115.*

6. Out of such an upright heart (*f* grown up to the old age of the holy derstanding, and *g* taught to the dom of God) they testifie *h* that all Honour and Praise, belongeth to God ly, and not unto them. And so in the ceeding in the same upright life; the wise serve or reach the hand either ther; and thus in their service they the man onely unto God, and to the tion of God in Jesus Christ.

7. this mind or nature is far th best, because by it the man esteeme Grace of the Lord to be great, and own doings or works, and anguish re

i Phil. 2. eth or judgeth he, as i of no value

of his Grace, bring us all to ſuch a
l, *Amen.*

The Ground of upright repentance
amendment for ſin, is at large plainly ea-
ed and with clear diſtinction uttered
you in the third book of *the Glaſſe of*
teouſneſs, in the thirteenth chapter ac-
ling as the ſame is practized and uſed of
ood willing ones, which ſeek and love
good life of the upright and lovely be-
from the heart, and do out of all their
paſſe forth towards it, vnder the obe-
ice of the Love.

Take it to Heart.

CHAP. XXII.

1. Sundry Opinions are taken from the Scriptures. 2. Divers do contend about the Kingdom of God, both what it is, and whence to be had, and when. 5. But the Scripture is clear enough, and the matter it ſelf is explained. 24. He exhorteth to the Reading and hearing of the Glaſſe of Righteouſneſs: where men ſhall ſee the everlaſting Ordinances of God, and the upright life, wherein Gods people have ever lived. 30. The ſame Ordinances were renewed by Moſes, *and the life publiſhed by Chriſt for a Goſpel. 31. In ſure hope whereof, the Beleevers reſted, and are now with Chriſt manifeſted in Glory. 45. He calleth upon ſuch as have too ſoone named themſelves Chriſtians, that they lay away their vain boaſting, and turne to the Love and her Service.*

THere are alſo divers men that draw ſundry Opinions of Underſtandings, out of the Scripture: But every one particularly, after his own conceiving. Howbeit in aſmuch as they know not the Councel of God, nor comprehended his wiſdom, therefore

fore do thoſe Opinions and Under-
ngs fall out to be of ſeveral ſorts: and
r the moſt part run all one againſt an-
, and are among each other intang-

ome ſtrive for the Kingdom of God,
rard life of Chriſt (which is called the
Man:) and ſuppoſe that it is this or
r that it is here-hence or there-hence
he outward appearance; for to come
be obtained.
thers think, that it ſhall be firſt found
tained, after the death of the Crea-
Yea, the Principalleſt of the Learned
Letter: who will (forſooth) be the
ſtandingeſt in the Scripture, do main-
ich a ground of Beleefe.
O God! How long ſhall the Scri-
through the falſe and unright light
t, be yet ſet forth and taught?
t is doubtles plainly and clearly e-
written, *a* that the Kingdom of God
rdly within us. He is in the middeſt
(ſaith *b John*) whom ye know not:
me is he, that baptizeth with the
Ghoſt.
it many (as it well appeareth) know
t. For he, who is the very *c* Image
l; or the Chriſt, and the Kingdom of

a *Luke* 17.
b *John* 1.
c *Col.* 1.

the

the glory of God, hath his going down *in* us, inwardly: and ſuffereth the *d* Death of the Croſſe, for the Sinnes cauſe.

d *Rom.* 6.

7. Nevertheles, if any man be baptized inwardly in the death of Chriſt, and *e* with his like Death, be, until his burying, planted into him, the ſame ariſeth alſo with Chriſt, and liveth. For then, inwardly is Gods Kingdom of Heaven even in him, and not ſpecially, here or there, as among theſe, or among thoſe: but the Kingdom of God is here and there: among theſe, and among thoſe: namely, in every one, in us. Howbeit unknown to many, as is already ſaid.

e *Rom.* 6. *Col.* 2.

8. Now if the Kingdom of God be within us, and that we (as the Scripture ſaith) *f* beleeve in Chriſt, then ought we, after the Councel of the Wiſdom, and of the holy underſtanding, to ſeeke it inwardly there: for even thither ſhall it come, and ſo be found inwardly within us.

f *John* 7.

9. But who ſo ſeeketh it only at the hands of another, and doth not attend the coming thereof inwardly, according to the direction of the holy word and ſervice of love, the ſame ſhall in no wiſe find it.

10. For this cauſe men are not in the ſeeking of the Kingdom of God, wholly the

ie Counſel and Service of the holy Word,
hich under the obedience of the Love,
eacheth and directeth rightly to the ſame;
ut, with lowly hearts to give good eare
hereunto.

11. Therefore believe the truth, and g *Mat.*7
ollow the Counſel of the Scriptures, ſeeke h *Mat.*18
nd ye ſhall find, *&c.* *h* Turn you about, and
ecome as little Children, and not ſubtile, i *Prov.*3.
anning, *i* or wiſe in your own ſelves. For *Rom.* 12.
ho ſoreceiveth not the Kingdom of God k *Mar.*10.
s a Child, he ſhall not enter therein. *Luke* 18
l.

12. Wherefore it is all to no purpoſe to
t ones mind upon any thing, that is above
i the Heaven, or that is beneath under
ie earth: either what people, this or
at is: or where hence Chriſt ſhall come,
r not: or with what outward appearance
ie Kingdom of God cometh.

13. For behold, if ye find not the King-
om of *God* and his Righteouſnes, *l* in- l *Lu.* 17.
wardly in your ſoules, and the forme of m 2 *Cor.*
hriſt in his glory, appeared not in your 4.
outwardnes, then ſhall ye be conſtrained *Gal.* 4.
o miſſe, or be without the Kingdom of
od and *Chriſt*; *n* and ſhall likewiſe not eat n *John* 6.
he bread from Heaven with Chriſt, *o* m o *Lu.* 14.

the Kingdom of *God* his Almighty Father.

14. Therefore ſeek it, where it is to be found: and take right regard, whether it cometh: hunger and thirſt ye after it. Nevertheles, haſt you not after it, out of your own chuſing, through miſ-underſtanding, but go ye *p* from one vertue to another.

p *Pſal.* 84.

15. Poſſes ye your *q* ſoules with patience, have regard on the coming of *Chriſt*, contend not any more, *r* and ſtrive no longer with fleſh and blood.

q *Lu.* 21.

r 1 *Tim.* 6 2 *Tim.* 2. *Tit.* 3.

16. Let it once ſuffice that ye have contended and wrangled for the Scriptures cauſe: rather now endeavour you, in obeying of the requiring of the ſervice of love, *ſ* to receive or put on the gracious word of the Lord in your hearts, and labor ye *t* for the unity of the love. For in ſuch a ſort ſhall the Kingdom of God come.

ſ *Jam.* 1.

t *Eph.* 4.

17. Now when you have thus received or put on the ſerviceable gracious word of the Lord, the true Chriſt after the fleſh, in your hearts or inwardnes, then apply your ſelves therewithal, in your inwardnes, to the good being which the gracious word of the Lord requireth in his ſervice, for to overcome in like manner with Chriſt, every

...ing that is against him, to the in- v *Psa*
it his enemies, *v* for a foot-stoole; may be 110.
l under his feet.

8. And when you exercise your selves
ein, be ye likewise baptized in the death
Christ, (that is, in his patience) *x* and x *Rom.* 6
h his like death or patience be ye plant- *Col.* 2.
into him: and so *y* overcome ye through y *Eph.* 6.
: belief, with the like crosse or patience
Christ, the sin, death, flesh, and the world,
vill and Hell, and all sensuality, which
eth out of your own wisdom of the
h: and be ye likewise in your inward
n; *z* renewed unto righteousnes, *a* in z *Rom.* 12
: Resurrection of *Jesus Christ*. Lo, thus *Eph.* 4.
h the Scripture teach us, if it were but a 2 *Cor.* 4
itly understood. *Phil.* 3.

9. When we are now passed through
b and have through the death of b *Col.* 1.
t, even until his Resurrection, over-
d all those deadly things, then have
:ace *c* with God the Father, and stand c *Rom.* 5.
n the love, which is the end or fulfil- *Eph.* 2.
f all the spiritual Testimonies. And
n is comprehended the perfecti-

lot that we come hereunto, out of
n strength. But when, with lowly
e return us obediently to God, and d Esa. 55

Ezek. 18 *Joel.* 2. *Eccli.* 2. 17. e *Col.* 1. *Heb.* 9. *Apo.* 7 f *Act.* 2. 3 4, 5, 7, 8. *&c.* *Rom.* 10. 1 *Pet.* 1. g 2 *Cor.* 11. *Gal.* 1. *Phil.* 1. h 1 *Cor.* 3. i *Gal.* 1. k 1 *Cor.* 3 l *Heb.* 1.

the ſervice of his gracious word, then doth God alſo offer himſelf unto us, and out of his Calling in the ſpirit, allureth or draweth he us unto himſelf, juſtifying us through the belief, in *e* the blood of *Jeſus Chriſt*, and maketh us cleane from our ſins, and giveth us the everlaſting life.

21. This is verily the word of Faith, *f* which was publiſhed by the Apoſtles, through *Chriſt*, for a Righteouſnes unto us. *g* Whoſoever therefore preacheth any other *Chriſt*, or preacheth *Chriſt* any other way: publiſheth any other Goſpel, or publiſheth the Goſpel upon any other faſhion or ground: or believeth any otherwiſe, or buildeth upon any other foundation, *h* than God hath from the beginning, through his Prophets and Apoſtles, required and willed, the ſame man remaineth *i* execrable or accurſed, according to the mencion of the Scriptures.

22. For *k* no other Foundation may there be laid, than the ſame that is laid, which is *Ieſus Chriſt*, who from everlaſting was, and is, and abideth for ever. Through whom *God* made all whatſoever is any thing: and *l* he beareth up all things by the power of his might, and maketh the cleanſing of our ſins, through himſelf. Unto

him

...Father of all, be Laud, Honour, ...Praise, for evermore, *Amen.*

These and such like things, which I par... ...necessity moved to rehearse unto you, ye ...beloved, to the intent, you might un... ...them aright, and understand the drift ... every thing, that concerneth the Sal... ...of men.

Furthermore, see that ye humbly, ... meditation to *God*, apply your selves ... the inclination of love, to read, or ...are the Glasse of Righteousnes; and ...der or mark the life which is witnessed ...t forth in the same. Behold there in ...ntit of your understanding, the ever... ...unchangeable Statutes and Ordi... ...of Almighty God, which also shall ...n unchangeable for ever. For that ...is there witnessed, is such an upright ...as the man is created unto, for to m *Gen.* 1. ...herein. In which Statutes and Ordi... *Eph.* 2. ..., the Lords people have lived from ...ginning.

Yea, such a Life, Statutes and Ordi... ..., are a delight and joy to all upright ...and Prophets, to live therein; and ...have heretofore born witnes therun... ...hat in time to come, men should live ...n. For through the truth, they saw

into the life of peace in the love; and that through the life of peace in the love, every thing is made perfect, and therein ſtandeth firme, or abideth ſtedfaſt.

26. That verily is the life which is true, *n* and that life is the light of men, *o* and the head of the holy Commonalty. Who ſo goeth out of it, cometh to the death, blindnes and darknes.

27. But the ſoules of thoſe that live therein, are bleſſed in the Lord. For ſuch people doth God require, as do walk in his Ordinances, (that is to ſay, in the life and peace of love) *p* and do love the only God from the heart.

28. Lo, it is the true God, that requireth ſuch upright Righteouſnes: and he himſelf cleaveth to his Righteouſnes; his Statutes 2 and Ordinances, everlaſtingly. *q* For he is the ſpirit of his life, the life of his word, 3 the word of his Spirit, *r* the God of *Abraham*, the God of *Iſaac*, and the God of *Iacob*, or *Iſrael*.

29. That verily is the true life of peace, and love: and the Statutes and Ordinances, are the ſame upright righteouſnes, which the holy Fathers have lived and walked in.

30. The ſame Statutes and Ordinances of

...fathers were by *Moſes* renew-
, *f* and witneſſed unto a life before all
ople. And that life was through *Jeſus*
hriſt (being riſen from the Dead, and a-
nded into Heaven) *g* publiſhed unto all
ople for a Goſpel, becauſe they ſhould
e therein. And unto all that believed
ereon, was the Reſurrection from the
ad, and the everlaſting life, witneſſed and
romiſed through *Jeſus Chriſt*.

31. In ſure and firm hope whereof the
right Beleevers have reſted in the Lord
ſus Chriſt, till the appearing of his com-
g, which is now in this day of the love,
vealed out of the heavenly beeing, with
hich *Jeſus Chriſt*, the former Beleevers of
hriſt; *v* who were fallen a ſleepe, reſted,
dyed in him, are now alſo manifeſted in
ory.

32. For *Chriſt* in the appearing of his
ming, raiſeth his deceaſed from the
d, to the intent that they ſhould reign
, with him over all his enemies: *y* and
lemneth all the ungodly, which have
iked of him.

. This is the joyful Meſſage, publiſh-
the Gentiles, whereby *z* as fellow-
s in the Teſtaments of promiſe, they
lden and called to the houſe of *Iſrael*,
and

f *Ex.* 20. *Deut.*
g *Mat.* 28. *Mar.* 1
v *John* 5. 1 *Cor.* 15. 1 *Theſ.* 4.
x 1 *Cor.* 15.
y *Mat.* 25. *John* 5. *Rom.* 2. 2 *Theſ.* 1.
z *Eph.* 2. 3

and to the Citizenſhip of *Jeruſalem*, to the intent, they ſhould depart from the blindneſſes of their errors, and from the fooldry intanglements of their Idolatries, and turn them to the God of *Iſrael*, for to ſerve him only, and to live in his Statutes and Ordinances, through the belief.

a *Ro.2.3.* 34. Which Righteouſnes *a* is required out of the Law: and is now in this laſt time openly and evidently witneſſed out of the inclination of love, and through the inſight of the ſame upright life, to a view of the upright righteouſnes, which the man is created unto: and to a demonſtration, whereunto, or to what end or fulfilling, God hath given his promiſes, and made his Covenant with the Fathers.

b *Rom.11. Eph. 2.* 35. Behold hereunto (namely, to that which we bear witnes of) is the Calling of the Gentiles made, *b* who are out of grace, called thereunto, for to ſerve with the Stock of *Abraham*, one God in one manner of Righteouſnes.

c *Gen.17. Act. 13. Rom. 9.* 36. Lo, theſe are the promiſes, *c* which were committed to the *Jewes* in the Circumciſion: And *Jeſus Chriſt*, the ſafe-making word of the Lord is amongſt them, *d* for the truth of Gods ſake become a Miniſter of the Circumciſion, to confirme the

d *Rom.* 15. pro

made unto the Fathers, that the
of the God of *Abraham* might be
fied likewise among the Gentiles.
ing the mercies sake towards the Gen-
is the Grace of life published also to
entiles, to the intent, *e* they should
God, and know the *God* of *Israel*, and
ordinances.

Which God and his righteousnes,
now know in the love, through the
of truth, which according to the spi-
readeth us into all truth: that is, into
re, according to the promises. *g* For
maketh the band of perfection. By which
we are sealed and confirmed for ever
same perfection, to the intent, that
Glory, his Covenant and promises,
likewise abide firme, from everlasting
erlasting, *Amen*.

Behold the same God of *Israel* (who
of his Grace, prepareth and bringeth
is unto us) is the God, *h* that hath
Heaven and Earth, the Sea, and all
is therein. He it is that doth wonders,
neither breaketh his promises, is not
steth his Covenant: who also suffer-
not his Law and Righteousnes to be
n down for ever: but he setteth up
children of *Israel*, his beloved: Nor

e *Act.* 10. 11. 13. *Rom.* 11.
f *Joh.* 14.
g *Col.* 5.
h *Gen.* 1.
i *Deut.* 4. *Luke* 1.

for

k *Deut.9* for their Righteouſnes; *k* but for their Fathers ſakes, towards whom he had a deſire, according as he promiſed, and ſpake the ſame in times paſt, by the mouth of his holy Prophets.

39. Therefore have regard unto the everlaſting unchangeable God, being an inviſible living God: the God that hath made you, created every thing that liveth and hath
l *Heb.13.* breath. He *l* it is, which was, which is, and which is to come: who liveth everlaſtingly, and ſhall ſtill continue. And ſo *is alſo* his Life, Law, or righteouſnes.

40. Wherefore give heed unto the thing that is right and reaſonable, and ſhall continue for ever: glaſſe your ſelves in the glaſſe of Righteouſnes, and therein behold according to the ſpirit, the upright life, and
m *Exod.* the *m* Lords Statutes and Ordinances,
20. which ſtand firm in God for evermore.
Deut. 5. 41. Let not the matter in any wiſe ſeeme too ſlender or too ſmall unto you. For though the Righteouſnes whereof we te-
n 1 *Cor.2* ſtifie, be *n* no eloquent ſpeech, and that the ſame ſeemeth to be but as a ſmall brooke,
o *Ezek.* yet is it notwithſtanding *o* a bottomles Sea,
47. which all Rivers do run into. And whatſoever can be uttered concerning the Righteouſnes (were it even by ſo great multi-

tudes

as is the ſand by the Sea-
y whit comprehended or
very ſame.
eth therein, or in the obe-
me life the gracious word,
life, and with a lowly and
pplieth himſelf obediently p *Prov.* 4
h a one ſhall become wiſe q *Ecl.* 39
dom of God. For the o-
uiring of the ſervice of the
f the Lord, and of the
es and Ordinances, *r* doth r *Pſal.*
riſer, than all his choſen 119.
ers: and in that manner
the holy underſtanding of
n.
let us be minded from the
beloved, and regard ye
f God ſhewed on us, out
ich a perſeverance or clear-
ful or ſafe-making Beeing,
is worthy in open ſight, &
dayes, given us to know
our ſpirit and underſtand-
ſtinguiſhing of life, *ſ* and ſ *Deut.* 30
nt, that we who are yet in *Jer.* 21.
do ſuffer grief & heavines *Eccl.* 15.
, ſhould conceive hope to-
ealthful life, and rejoyce us

2 Cor. 6 1. b. 12. 44. Therefore let no man be *r* negligent in such an appeared Grace; but every one give God the Honour, and so sigh over his wretchednes, that he may be reformed of his errors.

45. O ye Children of men, ye that have named your selves before the time, or much too soone, with the name of *Christ*, or with the name of *Israel*: Lay away from you your vain boasting, *v* repent, and amend you, and betake your selves to the love and her service, that ye may be saved.

v Mat. 3. *Luke* 3. *Act.* 2.

46. Do not think in your hearts, that ye yet remaining, without the gracious word and his service of love; do nevertheles stand sure in Gods Covenant: or that ye may not have transgressed nor forsaken the Covenant of your God.

47. Think not also that ye are before God (howsoever after your conceit, ye have hallowed your selves) any worthier, than all other Heathen are, which are without you. For truly, ye are subject with them all unto vanity, misunderstanding, and destruction and alike, covered under the darknesses, not knowing, what wayes ye all walk. For your own righteousnes is strange and unknown before the God of *Israel*: inasmuch as the same is not his life

of

Ordinances, nor yet his Statutes and

48. Therefore ye, which live and walk without the Doctrine and Service of the gracious word, are even altogether, touching the inward man; one manner of people with all Heathen, although outwardly ye have ſundry ſeveral ſorts of good Services or Ceremonies; but truly they are to no advantage or unity unto you, but to all controverſie and diviſion: they are not to the life, but much rather to a death, and deſtroying one of another.

The

CHAP. XXIII.

1. *Whether the Chriſtians and their Ceremonies have any preferment, or not.* 6. *They have been blinded as well as the Jews were in times paſt.* 7. *So as there was no difference between them and other people.* 8. *Every one hath made a choſen Righteouſneſſe to himſelfe.* 10. *But now the godly knowledge is revealed out of the Love. And men ought to regard it, elſe to be found of no value.* 15. *Not the outward Chriſtianity, but the inward man is the thing that God eſteemeth.* 20. *But almoſt all turne them to the earthly things.* 22. *He leaveth every one free: but touching himſelfe, he will hold him alwayes to the good life.* 25. *The godlineſſe ſhall ſurely come forth: but who ſhall be partakers of it, is known to the Lord.* 27. *Hee exhorteth to Unity and Peace, &c.* 31. *And requeſteth that none will be offended at his Writings.* 33. *If any man have gifts, let him not be proud thereof, but aſcribe all unto God.*

NOw ſome might here demand, whether the Chriſtian Ceremonies be nothing at all furtherſome, or whether they

(ornit-

tting all other ceremonies) have not
hem ſome advantage towards the
For if the Chriſtian ceremonies had
enefit in them, then to what end are
Chriſtian ceremonies? And what pre-
ent then have the Chriſtians by them?
o what purpoſe beare they the Name
Chriſt?

Truly, (as we have alſo ſhewed be-
) the Chriſtians and their ceremonies
in their right quality and uſe, much
ntage: for unto the Chriſtians is com-
d the miniſtration of the gracious
d of the Lord, and the revealing of
verlaſting life: and to this end are the
ſtian Ceremonies given them, that all
which beleeve in Chriſt, the gracious
d of the Lord, ſhould have a firme or
confidence on the revealing of that
life, the which is with the Chriſtian 2 *Cor.* 4.
ces and Ceremonies, promiſed for to 2 *Cor.* 11.
unto them, to an everlaſting light and *Gal.* 3.
lding of the naked clearneſſe of God,
igh the uncovered face of *Chriſt*: 1 *Cor.* 13.
r thus with the ſame Services and Ce- 2 *Cor.* 3.
nies, are the promiſes of Salvation to
committed to the Chriſtians, or to *Rom.* 9.
Chriſtian communalty. They are alſo 11. 15.
ildren of the Teſtament of the holy Eph. 2.

Acts 3. Fathers, through the Belief, and that in all reſpects, after the ſame manner as the Iewes are the children of the Teſtament, in the promiſes of their Fathers, out of whom are born the Iewes as heires, and not as thereunto called. Which promiſes were committed unto them in or with the Circumciſion, which the God of Heaven ordained for an everlaſting covenant between Himſelfe and *Abraham* and his Seed; Namely, that the God of their Fathers (according to the promiſes, and according to the ſame covenant) is even their God, and remaineth a God of their ſeed for ever.

Gen. 17.

4. Which Iewes, (howſoever they are *Rom.* 11. as Branches broken off from their right Stock) are alſo grafted upon no ſtrange Stock, nor yet ſet or built upon any ſtrange foundation, but upon the foundation of the Promiſes, and Stock of their Fathers, to which ſalvation the Gentiles are, through the Beliefe, called, out of Grace, as fellow-heires of the ſame promiſes in *Iſrael*, for to *Eph.* 2. 3. ſerve the living God.

5. Lo, theſe promiſes made to the Fathers, to the ſalvation of the Gentiles, are committed to the Chriſtians in Beliefe: and the Chriſtian ceremonies are witneſſes of the truth of the ſame.

How

and ſervice of Ceremonies to ſuch
on (as was evangelized in the prea-
the Apoſtles of *Chriſt*) hath ceaſed,
he Chriſtians been forſaken, there-
e they been covered under the ſin,
from the knowledge of their cal-
d eſtranged from the underſtanding
s promiſes, even as the Jewes alſo
me when they knew not the godli-
life, were blinded and eſtranged
e underſtanding of the promiſes.
e they Jewes notwithſtanding out-
but no Jewes according to the in- *Rom. 2.*
dden man, ſuch as God eſteemeth,
ng to the life of thir Father *Abra-* *John 8.*
nd therefore there was no difference *Rom. 3.*
n them and the *Grecians*, but they
like under the ſin.
naſmuch as it goeth now alſo thus
e Chriſtians (or which men ſo call)
re is there between them and other
no difference but they are all alike
the ſin. And in regard of the righ-
eſſe which availeth before God, they
otherwiſe to be diſtinguiſhed, ſave
by the ceremonies.
And every one, becauſe of his miſ-
anding, maketh a righteouſneſſe or

an Ordinance unto himſelf; which through the gliſtering of his knowledge, he chuſeth or reſpecteth for a (very) Righteouſneſſe, and maketh to himſelf in like manner with the ſame, a Congregation, not attending upon the promiſes of God, nor upon the upright righteouſneſſe which through *Jeſus Chriſt* he is called of God unto.

9. Now whiles all this cometh to paſſe out of miſunderſtanding and bare imagination, and out of the ignorance of the upright Righteouſneſſe, therefore is there diſſention likewiſe. For every congregation in particular, perſwade themſelves that they are the Chriſtians, or the people of *Iſrael*: and do diligently uſe all dexterity & ſharpneſſe of wit in their cauſe, for to maintaine the ſame in his proceeding, and think by their wit to obtain the ſalvation, and ſo walk their own way; whereby alſo they are all void of the grace of God, to the knowing of their error and blindneſſe.

Jer. 7.

Mat. 24.

Rom. 3.

10. But inaſmuch as this godly Knowledge is now out of grace revealed unto us, as that we through the clearneſſe which God hath powred into our hearts, do underſtand to what ſalvation, or to what manner of health of the earth *God* hath given his promiſes (to which purpoſe to eſta-

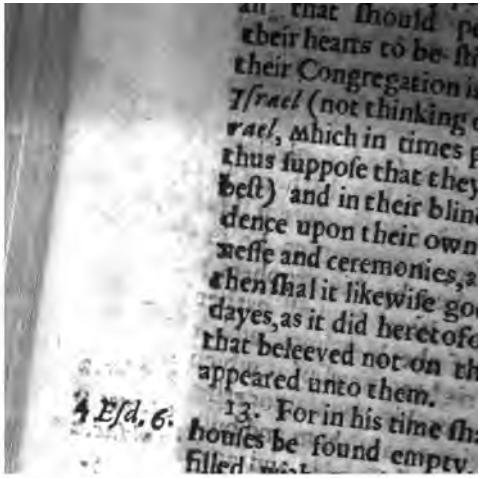
2 *Cor.* 4.

bliſh

bliſh the ſalvation, the Beliefe is preached) Therefore for the loves ſake can we not omit it, but muſt needs witneſſe the ſame, and publiſh the Peace, and the true Love whereunto we are called, if happily there might or may be found any which had a deſire or inclination thereunto: and then likewiſe we with them and they with us (whether they were far or neere) might be gathered together in the Love, according to the promiſes.

11. Seeing then that God neglecteth not his mercy towards us, but hath made known unto us his will (to the intent his Word may ſtand firm, according as he in times paſt hath ſpoken by his Prophets) that unto his people Iſrael he will gather him a people out of the Heathen, which ſhall ſerve him in righteouſneſſe: (at which time God will gather his people together again, and be gracious unto them, and build again the Tabernacle of *David*, and again ſet up his people Iſrael, according to the promiſes:) therefore ought we in like manner, from the whole heart, and with good will, to give heed unto that which is now by Gods grace, according to the truth, made knowen and rendered, under the obedience of the Love unto us, & in the ſame

2 *Mac.* 2
2 *Amos* 9
2 *Mac.* 2
Act. 15.


all that ſhould
their hearts to be
their Congregation
Iſrael (not thinking
rael, which in times
thus ſuppoſe that they
beſt) and in their blin
dence upon their own
neſſe and ceremonies,
then ſhal it likewiſe go
dayes, as it did heretofo
that beleeved not on th
appeared unto them.
4 Eſd. 6. 13. For in his time ſh
houſes be found empty
filled

to his chuſing, or bare imagination: but let him give heed to the promiſes, and unto what the Gentiles are called, and whom the Chriſtianity conſiſteth: the which is a Chriſtendom according to the inward man, in the Spirit; as alſo *Paul* in the preaching of his Goſpel teſtifieth.

15. For the true inward man is the thing that availeth before God: namely, the very like Being of God, which the love is formed in, and the man created unto, to the intent he ſhould beare it, to the laud and praiſe of the glory of his God. *2 Cor.* 4. *Phil.* 2. *Col.* 1. *Heb.* 1. *1 Cor.* 15 *Eph.* 4.

16 And through the revealing of ſuch a heavenly clearneſſe (as that we diſcern, that many, yea almoſt all, which doe boaſt themſelves to be Chriſtians, are yet meer ſtrangers therefrom) we doe well know the fall from the right ground of the Chriſtianity, and the bands of darkneſſe wherewith we were all held captive: And therefore we are all void of the grace of God, that he may have mercy upon us all, to the intent he alone may have the glory. *Col.* 3. *Eph.* 1. *Rom.* 3.

17. Now whoſo perceiveth this ſame, let ſuch a one turn him to the Spirit, to the God of life, and to his righteouſneſſe, according to the requiring of the Love, and her ſervice; that his underſtanding may through *Eph.* 1.

through the Love and her ſervice, be enlightned according to the Truth, in the knowledge of *Jeſus Chriſt*, and that likewiſe he might love God the Father, and
Deut. 5. live in his ſtatutes with an upright heart.

18. For out of the God that hath made Heaven and Earth, goeth the right judgement, his Word is living and powerfull,
Heb. 4. and ſharper than a two-edged ſword: and his burning is as a flame of fire, to a con-
Deut. 4. ſuming or devouring of all ungodly Be-
Heb. 12. ing.

19. Whoſoever feareth not him, as a true God, nor loveth his Righteouſneſſe,
Rom. 2. over ſuch a one ſtandeth his ſeverity for
Exod. 20 ever. But many thouſands finde grace in his ſight, that doe but turne them unto him, love him, and keep his Commandements

20. But who hath any regard hereunto? Whoſe attention is towards the Lord? Who is there that is ſpiritually minded? Who giveth eare? Whoſe heart and eyes turn them to the inwardneſſe of the Being of God? Truly very few: But they turn them almoſt all unto themſelves, to the earthly things, or unto Fleſh and Blood:
2 Tim. 4. and doe very gladly heare that which ſoundeth pleaſant unto them, according to th

the delight of their fleſhly eares: and ſo ſhut the eares of their heart againſt the God of Life and all the World, alienate their ſpirit from his holy wiſdome, and will not heare him, nor accept him for their King, that they might live in his Law and Ordinances.

21. Therefore will not he alſo count them for his people, neither regard them. *Pſal.1.* But they ſhall be compelled in their eſtranging, to become like the toſſing of chaffe, wherein the whirle-wind, to a ſcattering, mingleth it ſelfe. *Eſa.29.*

22. Behold, ye dearly beloved, of theſe and other like things, I have opened much unto you in the *Glaſſe of Righteouſneſſe*, to a diſtinction of the knowledge of righteouſneſſe: look unto which ye are minded, into that may ye go; whether into the ſin, to the death; or into the righteouſneſſe, to the life. I leave every one free, unbound, uncompelled. *Deut.30* *Eccleſ.15*

23. But as for Me, my whole heart and mind ſtandeth altogether inclined to the good life of upright righteouſneſſe, and all my confidence is in the God of Life, that I ſhall not forſake the wayes of his Righteneſſe (which are by the grace of God *brought* and given unto me in the light and *Rom.12.* *2 Cor.3*

Being

being of my Spirit) but ſhall ſtill obſerve the ſame, and under the obedience of the Love, adminiſter them unto the children of men: according to all the manner, as I have ſet forth and deſcribed them, according to the life, out of the inclination of Love, in all my ſervice of writing, for a ſerviceableneſs to many.

24. Whoſoevr therefore with me, hath any deſire to God and his righteouſneſſe, let ſuch a one then from his whole heart, apply himſelf alſo with me unto the ſame. He alſo that ſtrayeth, and hath no regard unto God nor his righteouſneſſe, neither is minded to the Love and her concord; but will rather mix his heart with the World and her abominations, and go on after his own imagination, I muſt needs look upon it: howbeit, it maketh me ſorry, and I ſuffer grief for it, becauſe he doth willingly thus hunt after his own deſtruction.

25. For behold, it ſhall come to paſſe, that the *k* godlineſſe, uncompelled through the beleef out of the Love of righteouſneſs, ſhall come to light, according to the Promiſes

k Eſa.60 61.62. Abac.2.

26. But who they are that ſhall be made partakers of it, and finde ſuch Grace in the ſight of God, or from whence they ſhall come.

ith us, for the concord of
r ſervice, that is only known
y and his Spirit; But the u-
all be *l* one heart and mind | *l Ioh.* 17.
To the which one-minded *e Act.* 4.
nine heart ſtandeth alwaies *Eph.* 4.
ord give us all Grace, to be
eople in righteouſneſſe of

y one alſo from his whole
thereunto, and apply him-
unities cauſe, to the Love
nd to the righteouſneſſe of
od: and ſo ſtand for the
igence. Let him likewiſe, dai-
m in prayer unto the God m *Eph.* 6
will vouchſafe to enlighten *Col.* 4.
ers of the Truth, together *2 Theſ.*
with the knowledge of his 3.
nderſtanding, to the intent
incline their hearts, to the
vice, and ſo Gods matters
od, and interpreted accord-
, to the health of the earth,
f the World with righ-

e *n* bear one with another,
ceive alſo unto you all wel- n *Rom.*
o the concord in the Love, 14.
and *Gal.* 6



good to his preſerv
the Love be not hi
29. If now by
that ſome man ſhou
amongſt us, with
o *Gal.6.* men deſpiſe him fo
2 *Tim.2.* his underſtanding, w
to the meekneſſe, a
the Love in the Spir
ſervice of the Love,
good Corn, the trea
p *Matt.* p into the Barn, the
13. like manner, the v
with that which is d
may utterly periſh.

ence may be rooted out, and deſtroyed
the Lords Kingdom.

After the ſame manner alſo my re-
is, that thoſe which read or hear our
ngs, will not take them to offence;
w their hearts under the Love, and
e that onely which is right and rea-
le.

But if ſo be any man do ſuſpect any
derſtanding in our writings, let him
with the ſame through Love, that
gh the Love, all may be amended and
ed; For my ſervice is to unpartiality
unity of heart in the Love, and that
ling to the gifts of the holy and godly
ſtanding; which are of God given and
itted unto me.

Moreover, if any man perſwade him-
ſelf that he is more richly endowed with [f] 1 Cor. 4
[f] let him not be proud upon the
of his gifts; but let him humble him-
mong us, under the obedience of the
and then ſhew likewiſe with his gifts
ling to the mind of the Love, and ac-
ng to the requiring of her ſervice, his
willing ſervice, without offence, and [t] 1 Joh. 1.
erated from us and our Communal-
the intent the fellowſhip of the lo-
right conſeſſe, may in every re-
ſpect

ſpect be in the Love, and be drawn and ſerved out of Love to that purpoſe.

34. For who art thou O man, that thou doſt proudly lift up thy ſelf, for the gifts cauſe of thy God, and that thou ſhouldſt not be content to ſubmit thy ſelf with thy gifts or underſtanding, under the obedience of the Love of God and of Chriſt? *v* Knoweſt thou not, that there is no man, that of himſelf can have any good thing or upright underſtanding, except it be given him of God? Wherefore bring and ſubmit all under God and his Love, *x* whatſoever doth belong unto him; and ſeperate not thy ſelf from us, ſeeing we are alſo well-willing thereunto.

v 1 *Cor.* 4. 2 *Cor.* 3. *James* 1. *x Eſ.* 42.

35. If then thy gifts be all gifts of God, ſee that thou *y* praiſe God in thoſe gifts of his, under the obedience of his Love, and make no breach or diviſion with the ſame, nor in any wiſe deſpiſe not another therewith, that hath received leſſe then thou haſt; but ſhew forth Love in all that is given, or committed unto thee of God: and ſo joyn thy ſelf with us, unto the gracious Word of the Lord, which the God of heaven hath raiſed up among us, according to his Promiſes.

y Pſal. 34.

36. Be alſo not *z* Lordly, neither ad-

z Ezek. 34.

ſelf by accuſation againſt thy in-
brother: likewiſe deſire not to *a* any mans ſmall godly gifts, which
neth under the obedience of the
r judge, that any man beſides his
fts hath taken on in his Councell a-
ainſt bloud; but be at peace with
which to a concord with the Eld-
e family of Love, do obediently
and give over themſelves, with all
fts and underſtandings under the
d her ſervice; For *b* the gifts of
manifold, yet minded all to con-
d Peace, foraſmuch as the true God
is with his gifts no God of diſcord,
eace.

a 1 *Pet.* 5. a 1 *Theſ.* 5.

b *Rom.* 2 1 *Cor.* 12. *Eph.* 4.

Wherefore there is alſo in the mani-
s of God, no more but one God *c*
vorketh all: to whom of right be-
the higheſt reſpect, above al things;
is the moſt higheſt, the living, and
erlaſting: *d* whoſe Workes are
full, and his *e* Judgements incom-
ible.

c 1 *Cor.* 12.

d *Pſa.* 139.

e *Sap.* 17.

His height is unmeaſurable, his depth *Rom.* 11.
hable, his glory unſpeakable, his
e unwritable, his grace infinite, his
unchangeable, his Law inviolable, his
incorruptible, his Spirit unmoveable,

his



is an everlaſting
g *John c.* is g a true Spirit
h *Sap.7.* 40. The ſame
dome and the u
holy Wiſdome
is the Providenc
Will, which wi
may be. In this
Beliefe is the Po
pliſh. In the P
The Work and
inviſible Being w
brought forth,
41. But all th
which the true
and made [both
viſible created T

And that ſame like Being of his
head *l* was in the beginning formed in l *Gen.*1.
man: Which like Being of the God- *Eccle.*17
, and the light of his clearneſſe; the m *Gen.*3
hath, *m* through the fall from his *Rom.*5.
been deprived of. But the coming of n *Eſai.*
me light is in the reſurrection of the 60.62.
to a godly glory, *n* promiſed to be in *Joel* 2.
aſt time. And that ſame [as a new *Acts* 2.
ld, full of Light and Life, wherein 2 *Pet.* 3.
d himſelfe dwelleth] *p* appeareth un- o *Apoc.*
now in the Love, and in the Righ- 21.
neſſe of the everlaſting uncorruptible- *Pſal.*97.
according to the Promiſes.

CHAP. XXIV.

GOD hath ever ſpoken to the Fathers concerning his Sonne, or like-being, who is the Heire of all things, and the end of the Law and the Prophets. 5. *The ſame Sonne promiſed to the Beleevers, that the true Life ſhould be declared in the laſt times.* 8. *Which is now fulfilled in the Love.* 10. *But not underſtood by many.* 12. *An exhortation to lay down all contending under the Love.* 22. *Every Father of a Family, in the Love, hath*

liberty to uſe ſpeciall Cere
All to be done to the Love
25. *As GOD extendeth his*
on us: ſo ſhould we take heed
26. H. N. *witneſſeth of this*
it ſhall in time be manifeſted
28. *He glorieth not in his Re*
but in God: Neither doth he
ny others therewith. 32. *His*
heart is inclined unto them
the Love. 34. *There are*
ple of the LORD, *but ſuch*
Love. 35. *He hath not bin*
defamed any; but called
nity of Heart.

THis Almighty God, which was,
a *Eſa.*42 is, and which abideth for ever,
b *Heb.*1. giveth his honour to *a* none other
c *Deut.*4 in times paſt by *Moſes* and his
Eſa. 42. unto the Fathers, *b* and that
45.51. and in ſundry manners, where
55. *c* required the true fruit of his
d 2 *Kin.* ouſneſſe: and did ſtill teſtifie of
7. Image of his Being, and ceaſed not
*Pſal.*89. in, till the time *d* was fulfilled, that
Acts 2. loved one was appeared unto them
e *Mat.*1 ly, *e* his Son, the fruit of his loynes,
*Rom.*1. very like Being of his Godhead.
2 *Tim.*2.

. And even as the same Gods Sonne, mely, the like Being of the said God liveth for ever] was from the begin-; the First, whom *f* God finished all workes by: so is he also the last [that say, the perfection] of all those things ch God hath promised by *Moses* & his phets, according as it is written thereof. whom the Law and the Prophets e, or be fulfilled.

. Insomuch then as the Law and the phets were in the same Sonne of GOD imes past, fulfilled in *Israel*: and did e in the same Sonne, the Lord *Jesus ist*, who is the *h* end of the whole sum he fulfilling of the Law and the Pro-s, to the confirming of the Pro-s of GOD the Father; therefore did D then also at the last, at the end or lling of his Law and Prophets, *i* speake the people of *Israel*, and to the Be-ers of his Word, by the same Sonne; fying how that all is *k* His: which Son ath appointed for an heir of all things, the same beareth all things with the d of his power; and he is unto us a nsing of our sins through himselfe.

This onely borne Sonne of GOD Father, is given to the Children of

f *Joh.* 1.

g *Rom.* 10 1 *Cor.* 13. *Gal.* 3.

h *Rom.* 10. *Gal.* 5. 1 *Tim.* 1.

i *Heb.* 1.

k *Deut.* 7. *Eph.* 1. 1 *Pet.* 2.

l *Heb.* 1.


* Job. 14
Acts 1.

them now. Howbeit when
of Truth ſhall come, the ſame
you into all Truth: For he ſhall
of himſelfe; but whatſoever he
, that ſhall he ſpeake: and he
you that which is to come. He
me: For he ſhall receive of
ſhew it unto you. All what the
hath, that is mine: Therefore have
ſhall receive of mine, and ſhew it
u.

, all this Love doth GOD now,
this new Day, or Light of his
Love, ſhew on us, for to draw
it in him, out of the earthly,
and deadly Being, unto his Love,
Heavenly true Life, which is ever-

come downe unto us from Heaven, and the perfect fruit of Righteouſneſſe, whose the Sun of clearneſſe doth never go down, according as GOD hath ſpoken in times paſt by the mouth of his holy Prophets, who have all likewiſe propheſied of this ſalvation, to the intent that all people, to the unity of heart in the Love, ſhould have a ſure hope towards God, and towards their ſalvation.

10 But alas, it ſeemeth that this Beliefe and Hope to this ſame, is by many
v *Jer.* 5. v forſaken: or elſe the ſalvation and the
1 *Tim.* 1. 4. truth is not well underſtood, for to hope thereon.

11. For there are found with many ſundry divided teſtimonies: and every one in His, or the moſt part, will defend, that his teſtimony is brought forth by the Spirit of Truth. But among theſe, there is found great faile by many, whereby many are
x *Matth.* 24. made doubtfull in their beliefe, x and become cold in their zeal to the Good. And
y *Luk.* 17. by means of their diſſentions, y which they have ſtirred up, and do yet daily ſtirre up among themſelves againſt each other. Many know not what they ſhal *hope for*, or *believe*,

12. Wherefore for the Unities ſake in the Love, O ye children of men, lay downe your

ions under the Love, and have
Gods promiſes, and to your
d incline likewiſe your hearts
g of the love, and of the re-
r ſervice.

the obeying of the love, and
ig of her ſervice, ye ſhall be-
mind, and ſhall know, that
re but z one God or Father, z *Eph.* 4.
only good and almighty, no
Chriſt, with him at his right 1 *John* 5.
y is the everlaſting Mediator
:tween God and us, out of
but one ſpirit, who only is
ore but one love, a which a *Col.* 3.
id of perfection.

heles, the Gifts of God,
irit, under the obedience of
nanifold. Likewiſe alſo the
nifold. Which *b* Gifts and b *Rom.*
all to the Commodity and
ommunalty, and are alſo all 1 *Cor.* 12.
he love, and to the unity in *Eph.* 4.
beit, it is all but *c* one ſpirit, c 1 *Cor.* 12.
ll through the ſervice of the
ervice of the love, is not mi-
break that which God hath d *Mat.* 5
omiſed in times paſt: but *d* *Rom.* 3.

to

to eſtabliſh and accompliſh it all, according to the Scripture.

15. Therefore let none of ours (whoſe ſoules ſtand ſubject under the Love) take upon him *e* to contend againſt any for any of the gifts of God, which are of God graciouſly beſtowed upon them, not for the Services or Ceremouies cauſe, which any man obſerveth or publiſheth, albeit the ſame be manifold.

e 1 *Cor.* 5

16 For it is not for us to contend or ſtrive againſt any, for the gifts cauſe which any man receiveth of his God, neither to contend againſt any mans Services or Ceremonies, which he uſeth, to the training up & edifying of the people, except (as it is convenient & edifiable to further the peace) that they doe all ſtand ſubject under the Love and her Service.

17. For one hath this gift: and *f* with the ſame he is ſerviceable to the Communaltie, to a unity of heart in the Love. Another hath another Gift, and it is alſo ſerviceable to the Communalty: and yet notwithſtanding they are all uſed to the Love and to the Concord in their Services.

f *Rom.* 12 1 *Cor.* 12. *Eph.* 4. 1 *Pet.* 4.

More

18. Moreover, ſome uſe one kind of ſer-
ice, or ſuch a manner of Ceremonies: and
me again, other Services or Ceremonies,
herewith they train up the people, to the
aking known of that Righteouſnes unto
em which God eſteemeth, and they are
ſo ſerviceable to the ſame: And all like-
iſe are done, to the Love and her Con-
rd.

19. Therefore ſeeing the Gifts of God,
d the ſervices are manifold, we let them
nd free to every one, and do not contend
ainſt them, ſo far forth as they ſtand all
nder one God: and that they do not ex-
t their Services and Gifts, above the love
d her ſervice; but do ſubmit themſelves
l thereunder, and do likewiſe confes, that
od only is the Lord, and only giveth in
s ſervice of love the godly Gifts.

20. Wherefore let no man contend with
s Gifts or Services, nor let no man make
y breach therewith, in the Communalty
the love; but g praiſe God in all his g *Pſa.*3.
orks. And that all, to a unity of peace in
e love.

21. Lo, ſuch a unity, do the ſer-
ces, Ceremonies, and gifts of the one-
ely holy ſpirit of love ſerve unto,
to the good life and Peace:

and

and if we be all minded to the good life, and to the peace, then ſhall no mans ſervice or Ceremonies be offenſive unto us: nether ſhall we contend or wrangle for them.

h 1 *Pet.* 4

22. For every *h* Father of a Family under the love, hath doubtles the liberty, in his Family, to uſe Services and Ceremonies, according as he perceiveth out of the Teſtimonies of the holy ſpirit of love, that they are moſt profitableſt or neceſſarieſt for his Houſhold, to the life of Peace, for to keep his Houſhold thereby, in Diſcipline and Peace: training them up therewith, that they may learne to practiſe and uſe *i* that which is right and equal, for to manifeſt unto them thereby, the true righteouſnes which God eſteemeth.

i 1 *Cor.* 14. *Phil.* 4. 2.

23. If any man therefore hath obtained in the obeying of the Doctrine of the gracious Word and his Service of Love, any gifts of God: or if any man hath any heavenly Revelation, or if any man uſe any ſervice of the Prieſtly Ordinance, let him with us be ſerviceable to the love therewith, to the intent it may all be agreeable with the love, and may all be done to Concord, in the ſervice of love, and not to ſtrife, diſſention, or ſchiſme, to the intent, that the

the good life in all love and peace, might be lined under one head, the living God, and only King, according as in times paſt it was prophecied thereof.

24. The ſame life in the love, is the life and very like Beeing of Almighty God: namely, *Chriſt*, the gracious word of God the Father, (by whom *k* God made all that is any thing.) It is alſo the one only holy ſpirit of the Prophets: unto the which, all ſpirits of the Prophets, and all ſervices, that come out from God, *l* are ſubject and ſerviceable to the love, and only minded to the peace and life; for God is no God of diſcord, but he is a God of Peace.

k *John* 1.

l 1 *Cor.* 14.

25. Foraſmuch then as the God of Heaven, doth now ſhew his mercy on us: and doth daily diſcloſe unto us, the thing that ſo many dayes hath been *m* hidden, therefore let us likewiſe with thankfulnes, and with ſubmitted obedience to the love; *n* take heed in the ſpirit, to the godly grace, and not be ſlack or ſlow, to further the good; but *o* reach one another the hand, and be ſerviceable to the love, with helpfulnes to the vertue, that the ſervice of the love be not hindred *p* nor evill ſpoken of.

m *Eph.* 3

n 2 *Cor.* 6 *Heb.* 12.

o *Eph.* 4.

p 1 *Cor.* 6

And

[redacted]

derſtood, becauſe
the ſame in the wor
witnes the ſame a
men, indifferently
of love, to the intent
ty may grow and mul

27. And theſe my
ſhall alſo unto thoſe (
hereafter ſhall come) b
ning of the upright an
many as believe the ſame
hended in the love. For
this ſervice of love to the
ing to the true being; ever
un out of the love, accor
ſes.

ed out of his holy and gracious
I have no other glorying, but ſ in ſ *Jer. 9.*
ie moſt higheſt, in the light of his *2 Cor.*
ng, and in his heavenly revelations,
it is ſufficiently teſtified.
Out of which Revelations of God, I
ny ſervice out of the inclination of
ito all thoſe that affect the Love, to
l we might with one conſent be
to the love; for to *s* draw the under- s *2 Co*
3 under the obedience of the Love *10.*
ſervice.
In the ſame ſervice ſtandeth alſo all
ie and confidence in the living God,
/ ſalvation in his Chriſt; Which
tandeth firm for us *t* to a Recon- t *1 Joh*
fore God the Father, and in the ſer-
iis Love everlaſtingly; that through
e ſervice our inward mind, ſhould
ee, and firm in God and his Chriſt;
: be tied to any thing beſides, with-
: Communion and ſervice of the
hether to the ſinne, or elſe to men:
to any created or elementiſh things
to any earthly or worldly things;
y with one accord we might live
in God the moſt higheſt, with the
unalty of the Love.

With

31. With theſe deſpiſe I none in his underſtanding, whether he be great or ſmall; that every one (as right and meet it is) may
2 Cor. 10. give his underſtanding *v* captive, or ſuffer it to be plucked under the obedience of
Phil. 4. the Love: and likewiſe do that *x* which is juſt and equall; For who can refuſe the Love, or withhold himſelf from her ſervice, if ſo be he love the good.

32. Doubtleſſe whoſoever refuſeth the love, and withholdeth himſelf from her ſervice, or with his underſtanding, is againſt it, the ſame man ſheweth thereby, that he is without underſtanding, and not minded to concord in the love; And moreover, that his heart thinketh not upon the good, which God eſteemeth; but rather, upon his own good, which he hath choſen to himſelf. But who ſo are fully affected to the love and her ſervice, and unto all that are juſt and equall, and do unpartially ſubmit themſelves under the obedience of the love, unto them am I inclined.

33. For with them, doth my heart deſire to live, in ſuch a life as is juſt and reaſo-
Phil. 4. nable, *y* lovely and peaceable, and with them, in like obedience under the love, to ſtand obedient in the ſame life, *z* to all unity of heart in the Love.
Eph. 4.

34. Be-

ehold, the true Chriſtians of *Iſrael*,
ple of the Lord, and even in this ſort
with us; and there are no other
ns, nor Jewes, nor Houſe of *Iſrael*,
ple of the Lord; but thoſe that
bject with us to the Love with one
and over whom the Love is like-
head: who with us alſo, are not
or divided with this or that, which
ly or viſible.

Thereunto in like manner is the ſer-
my writing: namely, to the right
life in the Love, and not to contend
ſtrive againſt any. And I do not
that I have written againſt any mans
, (ſo farre forth as the ſame is ac-
to Truth, and out of love.) Nei-
ve I named any faction by name for
emn them, nor ſingled out any per-
rticularly, whereby to reproach
neither reviled any mans Religion
ſect, but have called and invited all
the unity of heart in the Love. The
s the bleſſing of all the Generations
Earth, according to the Promiſes
o the Fathers.

Therefore let every one glaſſe him-
d look how neer his cauſe is right:

and

